THE PHILOSOPHY
OF
UNION BY DEVOTION

SriSrimat Swami Nityapadananda Abadhut

THE PHILOSOPHY

OF

UNION BY DEVOTION

THE PHILOSOPHY

OF

UNION BY DEVOTION

The Translation of
Yogāchārya SriSrimat Abadhut Jnānānanda Deva's Bhaktiyoga-Darsan.

BY

SriSrimat Swami Nityapadananda Abadhut.

MAHANIRBAN MATH,
MONOHARPUKUR ROAD, KALIGHAT.
CALCUTTA.

Nitya Era 75. **A. D. 1928.**

 Price Rs. 1/8/-

Yogācharya SriSrimat Abadhut Jnānānanda Deva

INTRODUCTION

This is the translation of a treatise on Religion of the name of *Bhaktiyoga Darsan* which was published about twenty-four years before in B. S. 1311 (1904). It was composed in Bengali by my *Guru* (my Master), a sannyāsi named *Yogāchārya SriSrimat Abadhut Jnānānanda Deva* known also as *SriSriNitya Gopal*, whose holy body now lies buried at Mahānirbān math, Kalighat, Calcutta. He was the last and the most distinguished disciple of *Paramahansāchārya Swāmi Brahmānanda Mahārāj*, a sannyāsi who flourished at Hinglaj in Beluchistan towards the middle of the 19th century.

This as well as the other books (composed in Bengali) of my *Guru* are distinguished for their simple, direct and clear way of discussing and solving the most subtle, intricate and essential features of Religion. He has in this book sought to give a detailed account of 'what devotion is', 'what are the varied aspects of devotion', 'what are the wonderful functions

of devotion', 'how devotion and devotional union can be reached,' 'what becomes of one after the attainment of devotion' &c.

Some of the great teachers of India proclaim that the attainment of the stage of final liberation depends upon the attainment of Self-knowledge (non-dualistic knowledge) and Self-love. Self-knowledge and Self-love are, however, intimately related to *layasiddhiyoga-samādhi.* Considering that the majority of the people are not endowed with the calibre, vitality, strength and power of comprehension requisite in reaching final liberation directly through union by wisdom and *layasiddhiyoga-samādhi,* great ones such as *RamaKrishna Paramahansa Deva, Bejoy Krishna Goswāmi* &c. have, by living devout lives themselves, shown that the people should resort exclusively to devotional union for obtaining, without much difficulty, Self-knowledge and thence final liberation. The teachings of Lords *Rishava Deva, SriKrishna* and *Chaitanya Deva* also point to the supremacy of devotion.

Even the great *Sankarāchārya*, who is regarded as the most distinguished upholder of the non-dualistic theory, has said, "Devotion is the highest of all the causes of liberation."

My *Guru*, the *Yogāchārya SriSrimat Abadhut Jnānānanda Deva* has shown in this book what is the easiest and the best way to reach union by devotion, to attain to the state of non-duality from the state of duality and to realize the 'One without a second' by revering, adoring and worshipping the 'Many', and hence the 'One in the Many and the Many in the One'.

Being the propounder of the theory of the Universal Religion that lies embodied in all his works, my *Guru* has dwelt, in this book, on the nature of supreme devotion, supreme love, supreme wisdom and the characteristics of the supreme devotees of all castes and creeds and enjoined the rules of conduct, the observance of which is sure to quiet the discord that disturbs the several sects and communities.

The original of this translation is written in a perfectly simple prose style. I have in my translation tried to preserve unharmed the spirit of the original and make the translation literal as far as I have been able to do. But in many places I have put the facts in a concise form; in some places I have elaborated them in order that the readers may have a clear grasp of the meaning of some of the technical terms used.

I have freely used Annie Besant's translation of Srimadvagabadgita, Rajendra Lal Mitter's 'The yoga aphorisms of Patanjali,' Arthur Avelon's 'The Serpent Power' and Dhirendra Nath Paul's 'SriKrishna, his life and teachings'.

I bless my disciple, Sreeman Pramatheswar Lahiri for all the pains he has taken to assist me in completing this work and seeing it through the press.

KALIGHAT,
RATHA-JATRA-DAY,
19th June, 1928.

NITYAPADANANDA.

ERRATA

Page	Line	For	Read
28	1	Else	at all
93	16	Resvant	Servant
101	14	Great-sould	Great-souled
128	22	Two-fold	Two
130	2	,,	,,

The Philosophy of Union by Devotion

CHAPTER I

The Aryan scriptures have enjoined various practices for reaching the highest stage of spiritual advancement. The attainment of perfection by the observance of some of those practices merges a devotee in the Supreme Self (the Eternal). The term 'merging in the Supreme Self' is technically characterised in the Aryan scriptures as *laya*.

As a drop of ink, when merged in the waters of the ocean, no longer retains its characteristic, nay, has its existence wholly absorbed in the ocean and becomes one with it, so the individual self *(jibātmā)*, when perfectly merged in the Supreme Self (*Paramātmā*), loses its individuality and sepa-

rate existence inasmuch as it becomes transformed into the Supreme Self. This is described in the Aryan scriptures as *layasiddhi.* The union *(yoga)* that is caused by *layasiddhi* is called *layasiddhiyoga*, and the absorption of mind that occurs through *layasiddhiyoga* is called *layasiddhiyoga-samādhi.*

The devotee, who has reached oneness with the Supreme Self by *layasiddhiyoga-samādhi*, is conscious of his being the Supreme Self i.e., One without a second. It is this consciousness or knowledge that can be styled non-dualistic knowledge This non-dualistic knowledge is, however, according to Vedānta, Self-knowledge.

Love for the Self is Self-love; Self-love cannot come without Self-realisation. Self-realisation, however, depends upon Self-knowledge. Therefore, Self-love cannot be gained without Self-knowledge which is identical with non-dualistic knowledge.

Hence, it has been asserted that non-dualistic knowledge and Self-love are intimately

connected with *layasiddhiyoga-samādhi* i.e., the absorption of mind effected by such union as is caused by the perfect merging of the individual self in the Supreme Self.

The union with the Supreme Self can also be reached by means of devotion—which is known as devotional union. The absorption of mind that occurs through devotional union is called *bhaktiyoga-samādhi*.

According to many authorities on devotion, non-dualistic knowledge and Self-love are not connected with *bhaktiyoga-samādhi* in the way in which they are connected with *layasiddhiyoga-samādhi*. Many authorities on devotion have enunciated different views about *bhaktiyoga-samādhi*. The great sage, Gheranda, who is regarded as an authority on the subject, maintains,—"A devotee shouid meditate upon the Supreme Self of his *Deity desired** in his heart and think on the Same by means of devotional union in

* The Hindu Religion is so very catholic that it has given the scope for worshipping the Supreme both

great delight. Trance prevails through joy, tears and horripilation. That effects the absorption of mind and it remains centred exclusively on the Deity desired."

with and without Form. That spiritual Master, who is the enlightened soul, knowing, by means of his divine vision, the disposition of a worshipper, initiates him with holy formula regarding the Deity who is to his liking. That Deity is his *Ishtadevatā* or Deity desired.

CHAPTER II

The union with the Supreme Self can also be reached by meditation—which is known as meditative union (*dhyānayoga*). The absorption of mind that occurs through meditative union is called *dhyānayoga-samādhi.* It is intimately related to *bhakti-yoga-samādhi.* The attainment of *perfection in meditation** entitles one to *dhyānayoga-samādhi.* If, after reaching this stage, the devotee sets himself to the practices of devotional union, they (the practices) bear fruits in no time. When the devotee becomes perfected in devotional union, meditative union (*dhyānayoga*) occurs of itself to him. This leads to *dhyānayoga-samādhi.* The absorption of mind, which occurs through it, is styled *bhaktiyoga-samādhi.*

* Perfection in meditation consists in the fact that whenever the devotee, who has attained it, is bent upon meditating on his Deity desired, the Deity reveals Himself to him.

The Self of the Deity desired is manifested in the heart of a man by spontaneous meditative union, when he becomes *totally* absorbed in Him through devotional union. This *total* absorption of mind through devotional union is known as *nirbikalpa-bhaktiyoga-samādhi*. The Self is formless. When the Self assumes a Form, that is called *Sākāra* (the Self embodied). Beauty manifests itself in and through Form. The beauty of the Deity desired is not natural beauty. That is super-natural. That is divine. The super-natural Form of the Deity desired is manifested in the heart of a devotee by spontaneous meditative union, when he becomes *partially* absorbed in Him through devotional union. This *partial* absorption of mind through devotional union is known as *sabikalpa-bhaktiyoga-samādhi*. That Form is very charming, that Form is very wonderful. Natural beauty cannot stand in comparison with its beauty—natural loveliness cannot stand in comparison

with its loveliness. The Form as well as the Self of the Deity desired are wonderful. Blessed is the man who has been gratified by seeing that earth-fascinating Form of his Deity desired in his heart by the *partial* absorption of mind effected by devotional union. Blessed is the man who has enjoyed the Self of his Deity desired in his heart by the *total* absorption of mind caused by devotional union. The observation of the Form of the Deity desired begets the enjoyment of bliss sprung from His Form. The enjoyment of the Self of the Deity desired leads to the enjoyment of that bliss which emanates from His Self. According to *Paramahansāchārya Swāmi Brahmānanda Mahārāj*,* the bliss born of the Self is

* A great Sannyāsi, who flourished at Hinglāj, a very sacred place to the Hindus in Beluchistan, towards the middle of the 19th century. He was the spiritual Master of our Lord Yogāchārya Srisrimat Abadhut Jnānānanda Deva. He was, in the opinion of our Lord, the incarnation of Rishava Deva, the eighth Incarnation according to *Srimadvāgbatam*. He had only four Sannyāsi disciples among whom

Self-bliss. According to him, what is Self-bliss is supreme bliss. That bliss is intimately related to supreme devotion. Supreme devotion is verily pure devotion, because desire has not even the slightest connection with it. That kind of devotion to which desire is related is non-supreme devotion. That is why it cannot be called pure devotion—that is why it cannot be called stainless devotion. As desire is connected with it, so it can be called 'selfish' devotion. But desire has no connection with supreme devotion. Hence it is styled 'selfless' devotion.

According to the high-souled, great sage, Nārada, the authority on devotion, what is devotion 'resembles supreme love'. So, the well-known, *Nārada-sutra* (the aphorisms of Nārada) says,—

our Lord was the last and the most distinguished. Mention has been made hereafter in this book of the names of two other Sannyāsis, Sānta Deva and Swāmi Nityaswarupānanda who, some say, were the disciples of the great Paramahansāchārya Mahārāj.

"*Aum*, she (devotion) resembles supreme love to Some (i.e., the Supreme)."

Such devotion, as is tinged with supreme love, is, according to *Paramahansāchārya Swāmi Brahmānanda Mahārāj*, verily supreme devotion. Indeed, he, who has attained it, has obtained the highest emotion. Sānta Deva says, "It cannot be gained, unless perfection in the practice of devotional union be reached." According to Nārada, the authority on devotion, such devotion, as is tinged with supreme love, is, indeed, 'nectarean'. As it is nectarean, if once attained, it does not vanish. As it is nectarean, it can, indeed, be called 'eternal devotion'. It is by that eternal devotion that the *Eternal Krishna* is worshipped. Verily he, who has attained it, has attained to supreme perfection. He, after attaining it, has become filled with ambrosia. Just as a man, satiated with drinking nectar, has his hunger and thirst appeased, so one, by winning the nectarean, eternal devotion, has his desires checked and gains

supreme satisfaction. It is for this reason that Nārada, the authority on devction, has said,—

"*Aum*, by attaining which, a man becomes perfected, filled with ambrosia and satiated."

He, who has reached that state with the aid of supreme devotion, enjoys both the Form as well as the Self of the Lord. He feels blessed like the high-souled Arjuna by seeing the Lord, the Image of the Universe. He can observe and enjoy both the Limited and Unlimited Forms of the Lord. When, attracted by his swelling devotion, the Lord, the Image of the Universe, manifests Himself before him, he attains the same state as Arjuna did—he, then, under the impulse of Arjuna's emotions, sheds tears of joy incessantly and says,—

" 'Within Thy Form, O God, the gods I see, all grades of beings with distinctive marks; Brahmā, the Lord, upon His lotus-throne, the Rishis all, and Serpents, the Divine. (15)

With mouths, eyes, arms, breasts multitudinous, I see Thee everywhere, unbounded Form. Beginning, middle, and end, nor source of Thee, Infinite Lord, infinite Form I find, (16)

Shining, a mass of splendour everywhere, with discus, mace, tiara, I behold : blazing as fire, as Sun dazzling the gaze, from all sides in the sky, immeasurable. (17)

Lofty beyond all thought, unperishing, Thou treasure-house supreme, all-immanent, Eternal Dharma's changeless Guardian, Thou; as immemorial Man I think of Thee. (18)

Nor source, nor midst, nor end, infinite force, unnumbered arms, the sun and moon Thine eyes. I see Thy face, as sacrificial fire blazing, its splendour burneth up the worlds. (19)

By Thee alone are filled the earth, the heavens, and all the regions that are stretched between ; the triple worlds sink down, O mighty One, before Thine awful, manifested Form. (20)

To Thee the Troops of Suras enter in, some with joined palms in awe invoking Thee. Banded Maharshis, Siddhas cry "All hail !" chanting Thy praises with resounding songs. (21)

Rudras, Vasus, the Sādhyas and Ādityas, Visvas, the Ashvinas, Maruts, Ūshmapās, Gandharvas, Yakshas, Siddhas, Asuras (the names of various grades of super-physical beings), in wandering multitudes beholding Thee. (22)

Thy mighty Form, with many mouths and eyes, Long-armed, with thighs and feet innumerate, Vast-bosomed, set with many fearful teeth, the worlds see terror-struck, as also I. (23)

Radiant, Thou touchest heaven, rain-bow-hued, with mouths and shining vast-orbed eyes. My inmost self is quaking, having seen, my strength is withered, Vishnu, and my peace. (24)

Like Time's destroying flames I see Thy teeth, up-standing, spread with expanded

jaws; nought know I anywhere, no shelter find. Mercy, O God, refuge of all the worlds! (25)

The sons of Dhritarāshtra, and with them the multitude of all those kings of earth, Bhisma and Drona, Sūta's royal son and all the noblest warriors of our hosts, (26)

Into Thy gaping mouths they hurrying rush, tremendous-toothed and terrible to see; some caught within the gaps between Thy teeth are seen, their heads to powder crushed and ground. (27)

As river-floods impetuously rush, hurling their waters into ocean's lap, so fling themselves into Thy flaming mouths, in haste, these mighty men, these lords of earth. (28)

As moths with quickened speed will headlong fly into a flaming light, to fall destroyed, so also these, in haste precipitate enter within Thy mouths destroyed to fall. (29)

On every side, all-swallowing, fiery-tongued, Thou lickest up mankind, devour-

ing all ; the glory filleth space : the universe is burning, Vishnu, with Thy blazing rays.(30)

Reveal Thyself ; what awful Form art Thou ? I worship Thee ! Have mercy, God supreme ! Thine inner Being I am fain to know ; this Thy forth-streaming Life bewilders me!' " (31)

Gita, eleventh discourse.

At first the great-souled Arjuna had for Lord *Srikrishna* love ingrained in friendship. By the will of the Lord that love of his transformed into love-tinged devotion. When, by the mercy of that Lord, he saw His All-pervading and All-comprising Mighty Form, pure devotion alone evolved out of him. Neither love-tinged devotion nor pure love emerged from him at that time. Pure devotion alone emerges out of a noble soul, when he sees the Mighty Form of the Lord, although he has become entitled to supreme, love-tinged devotion. Then, neither pure love nor love-tinged devotion emanates from him ; because pure devotion alone is intimately

connected with the Lord's Mighty Form and pure love alone is intimately connected with His Gracious Form. Love-tinged devotion alone has close relation with His Form that is marked by both Divine Power and Grace. He, who has become entitled to supreme, love-tinged devotion, can see at pleasure the Mighty as well as the Gracious Forms of the Lord. He can see at pleasure also that Form of the Lord which abounds with Divine Power marked with Grace. The Lord always manifests Himself in the heart of such a devotee. The Lord exists also in the hearts of non-devotees, the Lord exists also in the hearts of the unwise. He has distinctly said to the great-souled Arjuna,—

"Arjuna, God dwells in the hearts of all beings."

But He does not remain manifest in the hearts of the unwise. He remains manifest in the hearts of the great devotees endowed with supreme, love-tinged devotion. Just as the

same water remains unmanifest in some places and manifest in other places, so the Same Lord remains unmanifest in some people and manifest in others. So, the great devotees alone, in whose hearts He manifests Himself, enjoy the delight, born of that manifestation.

If that supreme, love-tinged devotion appears in the heart of any fortunate man, he becomes naturally indifferent to all worldly concerns. In that state, all his worldly desires are checked. In that state, he can be afflicted neither with grief nor with sorrow. In that state, he bears no ill-will to any body. In that state, he does not grow perturbed in mind, even if any body expresses any ill-will towards him. That does not provoke his anger in the least. That does not pain him in the least. In that state, he has no attachment to women. In that state, no natural beauty can attract him ; because, in that state, he has not the slightest attachment to any natural beauty whatsoever. In that state,

he feels no enthusiasm for any worldly affair owing to his dispassion for all worldly concerns. That is why Nārada, the authority on devotion, has said,—

"*Aum*, attaining which, one desires for nothing, does not grieve, bears no ill-will, has no attachment and is not enthusiastic."

When that supreme, love-tinged devotion appears in the heart, many other states similar to the fore-going ones are attained. When knowledge about that sort of devotion is gained, one becomes mad with divine emotions. When knowledge about that sort of devotion is gained, one becomes motionless (inert). The same knowledge renders a devotee Self-rejoicing. That is why the *Nārada-sutra* says,—

"*Aum*, the knowledge of which renders one mad, motionless (inert) and Self-rejoicing."

CHAPTER III

According to Nārada, the authority on devotion, even the knowledge about that supreme, love-tinged devotion enables a devotee to become Self-rejoicing. Vedānta and also other scriptures, which treat of the non-dualistic theory, deal with the way to become Self-rejoicing. The realisation of non-duality yields the consciousness that 'I am indeed Self-rejoicing.' So, it has been said,—

"O, I am Stainless, Calm, Wisdom and above nature ; as I alone manifest this body, so do I the Universe too. So, the whole Universe is Mine or nothing at all. As the waves and the bubbles are not separate from the water, so this Universe, that has emanated from the Self, is not separate from the Self. As, by reasoning, we find that a cloth is nothing but a collection of threads, so, by a similar mode of reasoning, we find that the Universe is nothing distinct from the Self. As

sugar remains (unmanifest) in and is pervaded by the juice of the sugar-cane, so this Universe remains (unmanifest) in and is ever pervaded by Me.

Manifestation is My Form, indeed. I am nothing separate from manifestation. When the Universe becomes manifest, I shine. O, this Universe is fancied, due to ignorance, to shine in Me, as oyster is fancied to be silver, as a cord is fancied to be a snake and as mirage is fancied to be water. The Universe, that has emanated from Me, will verily merge in Me, as a pot merges in earth, as a wave merges in water and as an ornament merges in gold. O, I bow to Me, who know no destruction and who survive even the destruction of the whole Universe from the highest created being to the lowest. O, I bow to Me, who am One, though possessed of a body and who pervade the Universe even without moving from place to place. O, I bow to Me, like whom there is none skilful here and who, even being dissociated from the body, sustain

for ever the Universe. O, I bow to Me, who have nothing or who have every thing that comes within the range of speech and mind. Indeed, there are no three objects—knowledge the knowable and the knower. That 'I,' in whom those three objects shine, am Stainless. Duality is, indeed, the source of sufferings, there is no other remedy for them. All the visible objects are unreal, I alone am Ever-conscious and Stainless. O, the Universe, that lies in Me, does not, in fact, exist in Me. I have neither bondage nor liberation nor Illusion, I am Calm and Refugeless. This Universe with this body is assuredly nothing. The Self is Pure and Ever-conscious, why then is this fancy (namely, the Universe) ? Body, heaven, hell, bondage, liberation, fear are all but fancies ; what concern have I, who am the Ever-conscious Self, with them ? O, this multitude of men appears to be a lonely forest to Me, who have had a vision of non-duality ; to whom shall I attach My-self ? I am not the body, the body is not

Mine, I am not the individual self, I am, indeed, the Ever-conscious. O, the wonderful waves of the Universe have soon risen in Me, who am like the boundless Ocean, owing to the wind of the mind having prevailed ; and they are becoming quiet owing to the wind of the mind having been pacified. Unfortunately the boat of the Universe holding the merchants of the individual selves is destructible. How wonderful it is that the waves of the individual selves are rising, destroying and playing with each other in Me, who am like the boundless Ocean, and they are naturally entering into Me !"

A Self-rejoicing, supreme devotee also is stainless, calm and above nature like a Self-rejoicing man endowed with non-dualistic knowledge. He also has not to be overwhelmed with or defrauded by delusion like a Self-rejoicing man endowed with non-dualistic knowledge. Delusion is like his slave. So, it cannot control him. When he merges in the Lord through the union of supreme devotion,

he does not see his separateness from Him. Then 'self-resignation' occurs of itself to him. Then his oneness with the Lord due to his being merged in Him comes to pass. So, he then becomes Almighty also like the Lord, and attains the conviction,—

"As I alone manifest this body, so do I the Universe too ; therefore, the whole Universe is mine."

Self-rejoicing devotees endowed with supreme devotion—"Heighten the holiness of sacred places, ennoble actions and elevate the scriptures" by attaining to that state of non-duality.

On account of their omnipotence they can bestow sacredness on even such holy places by visiting, touching and bathing in which sinners become purified. Through their influence, holy places attain more sacredness and become supremely sacred places. Some are under the impression that the advent of sinners into a sacred place renders it unholy. In their opinion, when devotees

repair to those unholy places, they again become holy. Had it been so, 'they make holier sacred places' would not have been said. Then 'they make unholy places holy' would have been said. Water does not require to be transformed into water. He, who has the power to change non-water into water, can do so. He, who has the power to render holy an unholy place, can do that. But when a holy place is made holier, its former greatness does not lessen ; that rather doubles its greatness. The advent of devotees into sacred places serves to double their greatness. So, the well-known *Nārada-sutra* runs thus,—"They make sacred places holier."

Even if bands of sinners visit, touch and bathe in any sacred place, neither its holiness nor its glory is blotted out. When a sinner bathes in *Gangā* (the Ganges), the abode of all sacred places, that purifies the fallen, the holiness and divinity of *Gangā* do not vanish. As darkness cannot eclipse light, so the sin of the sinners

cannot eclipse the holiness of any sacred place. As darkness is dispelled by light, so a holy place becomes the cause of the disappearance of the sin of a sinner who repairs to it. How plentifully stools and urine are falling into the waters of *Gangā*, the abode of all sacred places! Has that robbed *Gangā* of Her holiness and divinity? As the falling of stools and urine into the waters of *Gangā* does not thrust out the power of purification and liberation of *Gangā* so if the sin of a sinner be washed off in a holy place, the sacredness of that place does not vanish. As *Gangā*, the abode of all sacred places, has issued forth from the holy Feet of the Lord, so supreme devotion, that is full of perpetual joy, has also emanated from those holy Feet. He who has received the pure nectar of those holy Feet, is also pure. One shall be purified even if one sees and touches him. What is the use of holding any other thing on the part of the devotee

who has had that pure nectar of those Feet? The comfort, he has gained by doing so, has rendered him Self-rejoicing and motionless (inert). For that reason, all his natural activities have drawn to a close. So, all the actions, that he performs, are super-natural, noble actions. So, none of them are bad. He can, if he wills, transform every action into a noble action because of his being merged in and non-separateness from the Lord. Does not water become very sweet in contact with sugar? As water becomes very sweet in contact with sugar, so an action also becomes a noble action in contact with devotion. Thus will becomes good will and wisdom becomes good wisdom in contact with it; thus too, wisdom becomes divine wisdom. A devotee's inter-pretation of a scripture, which is charming and ingrained in the feeling of devotion, enables it to be regarded as a good scripture. Every word of his is rendered ambrosial by the nectar of devotion. But the words of a non-

devotee are not so. They are not supremely sweet like the words that flow out of the mouth of a devotee—words that are full of the essence of devotion. The scripture, that is interpreted by him, is naturally permeated by sweetness. That seems naturally sweeter than the sweet.

CHAPTER IV

The ninth chapter of *Nārada-sutra*, having said, "*Aum*, merged in Him," has determined the oneness of those noble souls, who have attained supreme, love-tinged devotion, with the Lord. The interpretation of those scriptures, which they explain, becomes naturally filled with sweetness, because they are invested with divine powers owing to their oneness with the Lord. That interpretation appears naturally sweeter than the sweet. Every word of it seems to be filled with the essence of devotion.

A devotee, who has reached the state of being merged in Him, does not look upon anybody as unconnected with him owing to his realization of non-duality. The whole Universe appears to be his own. Again, like the ether, he is not affected by anything, so, nothing is his own. That is why he can even say, "Hence the whole Universe is mine

or nothing else." By adopting devotional union, he is neither attached to the body nor to the world, although he dwells in them. He sees the Supreme Self within him through the super-human skill of devotional union. Just as a burnt rod of iron has become one with fire, so he also has become one with the Supreme Self; therefore, he sees the Supreme Self within him. He is in the same state with a sea-united river. His mind and reason also have been given over to *SriKrishna* owing to his self-resignation to Him, who is the Supreme Self. Lord *SriKrishna* has spoken about a yogi of devotion like him thus,—

" 'He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain and forgiving, (13)

Ever content, harmonious with the self controlled, resolute, with mind and Reason dedicated to Me, he, My devotee, is dear to Me. (14)

He from whom the world doth not shrink away, who doth not shrink away from the world, freed from anxieties, joy, anger and fear, he is dear to Me. (15)

He, who wants nothing, is pure, expert, passionless, untroubled, renouncing every undertaking, he, My devotee, is dear to Me. (16)

He, who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me. (17)

Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment, (18)

Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.'" (19)

Twelfth discourse, Gita.

He alone, whose mind and reason have been entirely given over to *Krishna* through the union of pure devotion, is really passionless. Due to his passionlessness he has no attachment for any worldly object. Due to

his passionlessness he is not affected by the world. Due to his passionlessness he is not bound to the world. Due to his passionlessness no worldly thought whatsoever arises in his mind. Due to his passionlessness he feels no attachment (mineness) for the world. That is why he is unattached to the world. That is why he feels no attachment (mineness) for men connected with his body. That is why he does not consider them as his kinsmen. That is why he has no friendship with those men. But should it be understood that, as he has no friendship with those persons, he has enmity towards them? According to the great-souled Sānta Deva, it should not be thus understood, because a noble soul like him is alike to foes and friends. Even if anybody accords a hostile treatment towards him, he does not feel offended with him. Even if anybody shows an attitude of friendship towards him, he is not pleased with that. To him foes and friends are equals.

He looks upon anybody neither as his foe nor as his friend. He feels no attachment (mineness) for natural beauty by reason of his unattachment to all things of nature. He feels no attachment (mineness) for even youth, which is a thing of nature, by reason of his indifference to it.

He alone, who has egoism, has mineness. Verily, mineness emanates from egoism. He alone, who, freed from egoism, has become a non-egoist, has found relief from mineness. He alone has become free from it. Connection with the attributes (or qualities) and actions exists so long as egoism exists. Actions are prompted by the attributes. In many Aryan scriptures, the description of only three attributes is found. The scriptures have described the attribute of purity (harmony) to be the highest of all of them. The scriptures have described the attribute of activity (motion) to be inferior to that of purity. The scriptures have described the attribute of sluggishness (inertia) to be in-

ferior to that of activity. In the scriptures there is no mention of any other attribute which is inferior to that of sluggishness. According to Lord *SriKrishna* all the attributes have evolved out of Nature (Matter). That is why He said to the great-souled Arjuna,—

" 'Harmony, Motion, Inertia, such are the qualities, Matter-born; they bind fast in the body, O great-armed one, the indestructible dweller in the body.' " (5)

Fourteenth discourse, Gita.

He, whose egoism has been curbed is not bound by those three attributes, he has no connection also with them. Dissociation from Māyā (Illusion), curbs egoism. He, who has gained supreme, love-tinged devotion free from the attributes, has no connection with Māyā (Illusion). So, he has no connection with egoism. Thus he has no connection with the three attributes. As he has reached the super-attributive state, he is not bound by any action prompted by

them. As he has reached the super-attributive state, he remains plunged in Self-delight; as he has reached the super-attributive state, he remains immersed in perpetual joy.

CHAPTER V

He, who, after attaining the super-attributive state, is enjoying super-attributive Self-delight and perpetual joy, does not despise the delight flowing from the eternal, divine Form. The eternal Form—the divine Form of the Ever-existing Lord is also an object of love to him. He, who has devotion towards the Self of the Eternal, known as the Lord, has devotion also towards His Form. To a supreme devotee, neither the Self nor the Form nor the Powers of the Lord appear insignificant and despicable. To such a devotee, everything regarding the Lord is excellent and grand.

In this world, an ordinary creature has to perform actions sometimes through compulsion, sometimes from his sense of duty and sometimes according to his choice and liking. No ordinary creature can perform actions without desire for their fruits. He is bound

to them. Supreme devotees endowed with supreme devotion are bound to no fruits of their actions. So, they are not regarded as the performers of actions in spite of their doing them. They do not desire for the fruits of whatever action they perform. Owing to the absence of that desire in them, they have not to perform 'selfish' actions. So, they perform 'selfless' actions only. Hence, they are not affected by their action-born pleasure or pain. As the dry leaves that are borne upward by the wind, and as the particles of dust that are driven by the wind, do no work themselves, so the above-mentioned devotees, who have to do works only according to the will of the Lord, perform no actions themselves. They do nothing of their own accord. They do whatever the Lord makes them do. Just as a clock goes on only when it is regulated by a man, so they work only when the Lord makes them do so. When a piece of wood, after being kindled with fire, is used

in burning things, the act of burning ought, indeed, to be attributed to fire. Thus, all the works, that the Lord does by dwelling in, and through him who, united to Him by supreme-love-tinged, supreme devotion, has gained divinity, cannot be attributed to him but to the Lord alone. So, none of those works are bad. The Lord is Good, so all the works done by Him are good. Even a dirty, torn piece of cloth, when moistened with any kind of fragrant liquid, becomes perfumed. In this way, every work, in contact with the Ever-existing Lord, can turn into a good one. Water, when camphor is mixed with it, abounds with the smell of camphor. Hence, even a bad action transforms into a good one in contact with the Good. Even a naturally bad action changes into a super-natural, good one in contact with the Super-natural Being. According to the non-dualistic theory, even a bad creature can change into a good one by Self-vision. An unlettered, ignorant man also can turn into a learned

man by the attainment of learning. In the same way, the practice of asceticism or righteousness can turn even an unwise man into a wise man. The same practice can turn even a non-devotee into a devotee. The attainment of supreme-love-tinged, supreme devotion can awaken in that creature, who knows himself to be separate from the Lord, the knowledge that he is one with and non-separate from Him.

Both divine power and divine grace belong to the great devotee who has attained the state of non-duality through the above-mentioned devotion and who has reached the state of being merged in Him through the same. His thought, reason etc. also have been merged in God like those of a supreme devotee who has achieved the afore-said state.

According to the high-souled Nārada, reason merges in Him by the attainment of unswerving devotion. Owing to the unswervingness of supreme-love-tinged, supreme

devotion, it can be verily called 'unswerving devotion.' When it is won, the mind remains engrossed in neither any person nor anything except the Lord. When it is won, the mind, even when it is not in a state of absorption, remains engrossed in Him. When it is obtained, the state also of the devotee, endowed with it, becomes unswerving. When it is obtained, one's nature also becomes unswerving. Through that kind of unswerving devotion, the *divineness* of reason is obtained. That is why Lord *Sankarâ chārya* has said, "*Reason is divine.*" As Kāsi (Benares) is the *Sakti* (Power) of *Sambhu-Siva*, as Kāsi is the Wisdom of *Sambhu-Siva*, so the *Sakti* of the Reason of *Sambhu* is also the *Sakti* of *Sambhu.* What is the *Sakti* of *Sambhu* is not non-divine. That is also surely the divine *Sakti.* That is why *Reason is divine.* In many Aryan scriptures, the non-separateness of Lord *SriKrishna* from Lord *Siva-Sambhu* has been determind. So, there is the non-

separateness of Lord *Siva-Sambhu's* power of Reason from Lord *SriKrishna's.* The same fire dwells in different places in different forms. The burning power of the fire of all places is similar. The Lord pervades different places in different Forms but the same power of Reason is emanating from all of them. When, by the attainment of unswerving devotion, the reason of the noble soul who has won it, remains, in all respects, immersed in the supreme, divine Reason, it *becomes just then merged in Him*. Just then it can be called God-merged Reason. About God-merged Reason, the blessed Nārada has remarked thus,—

"That Reason is so-called owing to her being deeply immersed in Him by unswerving devotion."

CHAPTER VI

In the concluding portion of the previous chapter, God-merged Reason has been described. The reason of the man, who has obtained supreme, love-tinged, unswerving devotion, has attained divineness owing to its transformation into supreme Reason.

Naturally a man of good reason bears ill-will towards none. What man else has nobler reason than a great man who is endowed with the above-mentioned devotion? By achieving supreme, divine Reason, he has gained a loftier position than all the reasonable men on Earth. Is it possible that a noble soul like him will bear ill-will towards anybody? Verily, he bears ill-will to no creature. Verily, he is distinguished as a non-malicious man. His mind is calm and serene like the Pacific Ocean. He is more firm than the Sūmerū and the Himalaya mountains. It is for this reason that his mind is free from

cares and anxieties which serve to disturb the serenity of mind. The combined effort of all the wicked men of this world to disturb him fails to do so. He also does not become the cause of disturbing anybody. After being satiated with the nectar of supreme, love-tinged devotion, he has become free from greed. Having been united to the most Beloved Object, the Supreme Self, having been merged in Him and having become one with Him, he has been absorbed in divine unification. The union of the individual self with the Supreme Self is verily divine unification. Verily, that is called *noble unification.* That can also be called *unification with the Deity*. That very noble unification indeed combined *Rādhā-Krishna* into *SriGourānga.* The same unification is verily the cause of the divine union of love. During the earthly career of the Great Lord, *SriGourānga Deva*, many reached the union of love by His mercy. Supreme, love-tinged devotion is, indeed, the direct cause of that union of love. Man also

can imbibe the feelings and sentiments of woman by that supreme union of love. When a man, endowed with supreme, love-tinged devotion, obtains the competency for that union, he becomes conscious of himself as *Rādhā*, the Supreme Goddess. In that condition, he is devoid of masculinity. In that condition, he looks physically alone like a man. In that condition, he attains, nay, is endowed with the feelings and sentiments of *Rādhā*, the Supreme Goddess. As cool water can obtain warmth through heat, so a man can, through the supreme union of love, obtain the feelings and sentiments of a woman. When a man obtains them, his nature also resembles that of a woman. His movements also resemble those of a woman. A man, who attains femininity through the supreme union of love, is not a common man. Therefore, when he obtains the nature of a woman, when he gains the emotions of a woman, he does not win those of an ordinary woman. He wins

those of the *Supreme Prakriti* * and *Supreme Sakti* † through the supreme union of love. She, who is the *Supreme Prakriti* is indeed *Rādhā*. She, who is the *Supreme Sakti*, is indeed *Rādhā*. So, it is to be admitted that the man, who, through the above-named union, acquires the emotions, feelings and nature of *Prakriti*, acquires those of *Rādhā*; because it is *Rādhā* who is the *Supreme Prakriti* and *Supreme Sakti*. When a man, through the supreme union of love, becomes permeated by that *Sakti*, he holds intercourse with *SriKrishna*, the Supreme Self. That is not the earthly, sexual intercourse of creatures. That is divine. That very intercourse of *Rādhā* with *Krishna* had occurred in the ***super-earthly circular dance*** of the cow-herdesses with *SriKrishna* and *SriRādhā* at the centre, known as

* The word ***Prakriti***—which is translated Matter or Nature—has been used in this book to signify 'Matter or Nature, the Goddess' and somewhere 'woman' as well.

† According to the Aryan scriptures, the word '*Sakti*' refers to ***Rādhā***, ***Kāli***, ***Durgā*** etc., who are regarded as the Supreme Goddesses of Power. But the word ordinarily signifies 'power' only.

Rāsha. * That intercourse occurs in the beautiful *Anāhata chakra** lying in the heart of a pure devotee. The description of that very intercourse in the divine circular dance was recited by the supreme devotee, *Sukadeva Goswāmi*, who was devotedly attached to *Krishna. Srimadvāgbatam* has been illuminated by the narration of that divine intercourse. *Srimadvāgbatam* has been rendered ever-memorable by the same narration. The narration of that marvellous intercourse lies recorded in the famous *Brahmānda* and *Brahmavaivartta Purānas* also. *Rāshagitā*, the sacred song of the circular dance, that is full of the description of the sweet sports of *Krishna*, treats of the same intercourse. The description of the same has been given by the union-rejoicing, great sage, Gheranda to his dear disciple thus,—

* The words *Rāsha* and *Anāhata* are somewhat peculiar and, as such, require elucidation. So, they have been dealt with elaborately hereafter in the notes affixed to the end of the book for the convenience of the readers.

"After adopting *yoni-mudrā**, a devotee is required to have himself permeated by the *Supreme Sakti* and hold intercourse with the Supreme Self through the emotion of divine unification. Thence being filled with joy, he has to become non-separate from the Supreme Self, the Eternal. Thus occurs the absorption of mind which awakens in him the knowledge that 'I am the Eternal, the One without a second.'"

The above verse, quoted from *Gheranda-Samhitā*, a religious book composed by the great sage, Gheranda, points to the fact that a devotee†, aspiring to the holding of intercourse with the Supreme Self, should think himself to be the *Supreme Sakti* or *Prakriti* and the Supreme Self

*According to the Aryan scriptures, *Mudrā* is a particular process of pleasing the Supreme. It consists in thrusting the fingers of both the hands into each other and bending them in peculiar ways according to the rules of the scriptures. There are various *Mudrās* of which *Yoni-mudrā* is one.

†The word 'devotee' refers to the devotees of both the sexes.

to be the *Supreme Purusha* (Spirit) and observe the practices requisite. His adoption of the above method alone will pave the way to the divine intercourse. Unless he has his inner being permeated by i.e., obtains the nature of the *Supreme Sakti*, his object cannot be accomplished.

The *Supreme Sakti* or *Prakriti* is One. She assumes different Forms with different names at different ages for gratifying the desires of the devotees of different types. Thus, She is *Rādhā*, *Gouri*, *Durgā*, *Kāli*, *Sorashi*, *Bhubaneswari*, *Kamalā*, *Sitā* etc.

When a devotee is bent upon holding intercourse with *Siva*, he has to awaken in him the consciousness that he is *Kāli* or *Durgā* etc., then and then only his desire will be fulfilled. When a devotee is bent upon holding intercourse with *Sri Rāmachandra* and *SriKrishna*, he has to do so by awakening in himself the consciousness that he is *Sitā* and *Rādhā*, because *Sitā* and *Rādhā* are the *Saktis* of *SriRāmachandra*

and *SriKrishna* respectively.

If one thinks himself to be *Rādhā* and afterwards attains the consciousness that he is so, he will have wifely attachment to *SriKrishna* alone and neither to *Siva* nor to *Rāmachandra*. It is this attachment that will effect the intercourse.

Even a thing like coal attains brightness in contact with fire, thus an individual is purified of all his impurities, when the feelings, sentiments and nature of *Rādhā* appear in him and create in him the conviction that he is none else but the Supreme Goddess.

SriRādhā's was the sweet feeling of love towards the Supreme Self, *SriKrishna*; hence those alone, who bear the same feeling towards the Supreme Self, are entitled to the above-mentioned intercourse. Those, who consider the *Supreme Purusha* (Spirit) as their Father, Friend, Master and Son have no competency for holding that intercourse. Hence, it can be said that to reach such union with the Supreme as

perfectly merges a devotee in Him requires his observance of those practices that will enable him to bear to Him the sweet feeling of love; and this feeling is impossible of attainment until and unless he obtains the feelings, sentiments and nature of the *Supreme Sakti* or *Prakriti*.

The verse of Gheranda, as stated above, says that a devotee, permeated by *Sakti* (i.e., attaining the nature of *Rādhā*), is full of joy; this joy is *Rādhā* (who is described in the scriptures as the *Hlādini Sakti*, the Rejoicing Power).

After attaining that state, he becomes unified i.e., one with *SriKrishna*; this unification is the unification of the individual self with the Supreme Self. It is this unification that combined *Rādhā-Krishna* into *SriGourānga*. In essence *Rādhā* and *Krishna* are One. The one and the same Self assumed two Forms for the enjoyment of *lilā* (sports).

CHAPTER VII

What is the sexual unification of creatures is not pure unification—that is impure. Evil passion is connected with it. Accordingly not even an atom of immutability can be found in it. It is ingrained in the disturbing passion of lust. So, that is no lustless unification. What is pure unification is free from lust. Hence, immutability is related to it. That is why no evil passion whatsoever is connected with it. Therefore, it is full of pure emotion. What is pure emotion in relation to God is verily divine emotion. There is not only one sort of pure emotion. So, it should be understood that there is not one sort of divine emotion as well.

All of those supreme devotees of God, who, by attaining the nature of the Supreme Goddess, *Rādhā*, have achieved Her emotions, know the Supreme God, *SriKrishna* as their Husband. God is not a Husband like

an ordinary husband. God is the Extraordinary Husband, God is the Supreme Husband, God is the Divine Husband. What emotion else on Earth is so excellent and grand as that, which the supreme devotee—endowed with the emotions of *Rādhā*, the Supreme Goddess—who obtains the conviction that God is his Husband, bears towards God? That alone is a really high emotion. That is styled the ***sweet emotion of love.**** Authorities on 'sweet emotion of love' account it the highest of all those divine emotions which are born of the supreme union of love. According to the great-souled Sānta Deva, all feelings in relation to God are excellent. According to the great-souled Sānta Deva, all feelings in relation to God are sublime. He acknowledges the excellence and sublimity of the feeling of harmony, of the feeling of servitude,

* That feeling which prevails upon a man to know the Supreme Lord as his Husband, is called the 'sweet emotion of love.'

of the feeling of friendliness, of the feeling of parental affection * and of the sweet feeling of love in relation to God. According to the well-known *Srimadvāgbatam*, the cow-herdesses† of ideal character who were full of pure love, exceedingly attached to Lord *SriKrishna* and bent upon thinking on Him, bore towards Him divine love ingrained in that supremely pure, sweet feeling. They loved Lord *SriKrishna* careless of any desire. They did not love Him for the sake of their own happiness. They loved Him only for the sake of His happiness. They had their minds given over to Him, they had their hearts immersed in Him. To them He alone was the Object of pleasure. They felt happy at the happiness of *Krishna*. They were immersed in the joy of *Krishna*. What their love was is rarely to be won by

* The feelings of harmony, servitude, friendliness parental affection and the sweet feeling of love are the feelings which prevail upon men to know the Supreme Lord as their Almighty Father, Master, Friend, Son and Husband respectively.

† This refers to the cow-herdesses of Brindābon.

the dwellers of Heaven. What their love was is rarely to be won by the dwellers of the abode of the Eternal. Lust had no connection with that supremely pure love of theirs; so, that is not like earthly love That is immutable, lustless love. That cannot be compared to the gold of the pure Jambu-river. That cannot be compared to pure milk. That can be compared to nothing on Earth, because that is super-earthly. That cannot be compared to anything of nature, because that is super-natural. It is this super-natural, unchangeable, lustless, divine and supreme love that is perpetual love. As the Perpetual Self and perpetual wisdom are indestructible, so perpetual love, too, is indestructible. Even on the day of the great dissolution, perpetual wisdom and perpetual love exist in the Perpetual Self. As the Perpetual Self is changeless, so perpetual wisdom and perpetual love also are changeless. According to many non-dualists, perpetual love is verily

Self-love. The description of that love exists in the well-known book of Vedānta named *Panchadasi.* That love has endless manifestations. As many lamps may be manifested from one and the same lamp, so one and the same love has endless manifestations. Just as a lamp is not at all diminished though many an one emanates from it, so, not withstanding the endless manifestations of love, it does not diminish in the least—it does not change in the least, but remains as one undivided whole. So, I say that though that perpetual love is divided into endless manifestations, its perpetuity is not blotted out. As One and the Same Self has become many on account of His dwelling in many bodies, so also one and the same feeling of love has become many owing to its presence in many objects. As the various gold-ornaments are the various manifestations of one and the same gold, so the various feelings of love are the various manifestations of one and the same love. For this reason only, the

various feelings of love are different from each other. One and the same sweetness belongs to the variety of sweetmeats. Thus one and the same love exists in the different feelings of love. According to the great-souled Sānta Deva, one and the same love lives in the different kinds of creatures. There are various kinds of men in the different countries on Earth. According to Sānta Deva, love dwells in all of them. According to him, there is no man devoid of love. He maintains that love exists in a distorted state in ordinary men. He again says that love exists in other creatures also in the same state. According to *Paramahansāchārya Swāmi Brahmānanda Mahārāj*, perpetual love knows and undergoes no change, as it is not a thing of nature. As no other material can mix with diamond, so lust etc. cannot mix with the supremely pure, perpetual love. According to Sānta Deva, that love, inspite of its presence in all creatures, does not manifest itself in anybody,

unless he becomes perfected in supreme, devotional union. He holds, as fire dwells unmanifest in flint stone, so that love lies unmanifest in common creatures. He adds, as there are means for making the unmanifest fire manifest, so there are means for making that unmanifest love manifest. He further says, the means for making that love manifest is perfection regarding the supreme, devotional union. He again states, what is perfection about the supreme, devotional union is also that about supreme, love-tinged devotion. But Swāmi Nityaswarupānanda has got some objection to that. He recognizes no kind of devotion to be tinged with supreme love. Devotion, in his opinion, is not tinged with love. He does not recognize supreme attachment also as devotion. He holds that it is something different, that supremely pure love is born of supremely pure devotion and that supremely pure love cannot be obtained before the attainment of supremely pure devotion. He recognizes

the superiority of the former to the latter. Supremely pure love is that supreme love whereby God can be enjoyed. As it is not a thing of nature, it has perpetuity. As it is not a thing of nature, it has divineness. When that unique love becomes manifest, that uncommon lover, who has gained it, can always enjoy the Lord, if he pleases. The cessation of that enjoyment can, at his will, be checked. When the cessation of that enjoyment is checked, he has not also to suffer from separation. Separation causes the suffering of sorrow. The cessation of sorrow leads to incessant joy.

That joy, which is felt after the attainment of the Lord through the supreme union of love, is called the supreme joy of love. That joy, which is felt after enjoying, seeing and touching the Lord through the supreme union of love, is called the supreme joy of love.

The supreme union of love brings about the spontaneous remembrance of the Lord.

The joy that is felt through that remembrance is also the supreme joy of love. Many actions may be performed for the sake of the Lord owing to supreme love towards Him. The joy which results from the performance of those actions is the supreme joy of love. One bears neither contempt nor unfaith nor disregard nor aversion towards the image of the Lord owing to his supreme love towards Him. A supreme lover feels joy even at the sight of any image of the Lord who is to him an Object of supreme love. That joy of his is also the supreme joy of love. That joy which, owing to his supreme love towards the Lord, is felt by a supreme lover even if he sees and touches any image of the Lord who is to him an Object of supreme love, is the supreme joy of love. Everything about the Lord appears beautiful as well as charming to him who loves Him. According to the well-known Bible, "God is Love." The eternity of God has been acknowledged by the Bible. For

that reason, the Bible saying "God is Love" has admitted also the eternity of love.

CHAPTER VIII

We have already seen that, according to the Bible, 'God is Love', so, there is no doubt about the holiness of love. God is said to be Holy and Immutable in all the scriptures. As, according to the Bible 'God is Love,' so, love also is holy and immutable. Nārada, the great authority on devotion, maintains,—

"The character of love is inexpressible."

The character of love, being inexpressible, can, be represented neither in words nor in any language nor by similes. Merely a hint about it can be given by them, as it is incomparable. A man, who is not a lover, can, by no means, give any hint whatsoever about it. A man, who has not eaten butter, knows nothing about its taste. So, a man who has not enjoyed love is quite in the dark about the essence of love. That is why he is at a loss to enlighten us on it by means of any simile. That is why he is not in a position to give even any hint about it by

means of any language. That is why he finds it impossible for him to give us even the slightest idea about it by means of words. The essence of love is to be comprehended by the enjoyment of love. A dumb man, if he tastes any sweetmeat, cannot describe the taste thereof, although he knows it. Similarly, a lover, although he has realized the essence of love after enjoying it, fails to express in words what it really is ; because that is as unutterable as any taste to a dumb man. So, the great-sould Nārada has said,—

"*Aum*, it is like tasting by a dumb man."

A dumb man, if he feels joy at any time cannot express it. Has he his feeling of joy affected for that ? That is never the case. A divine lover is speechless like a dumb man in the matter of giving vent to his realization of the essence of divine love. Does the feeling of the joy of divine love become otherwise in his case on account of his inability to express it ? That can never be so. Although a dumb man, if he happens to enjoy any kind

of delight, can, in no way, give vent to it, yet that delight of his finds vent through laughter and other gestures. It finds vent through many of his movements as well. Thus, although a divine lover, when he enjoys the delight of divine love, cannot express it by means of words, although he cannot express it by means of any language, although he cannot express it by means of any simile, still that delight displays itself through laughter etc. According to Swāmi Nityaswarupānanda, it manifests itself in and through dances, songs etc., it manifests itself through loud songs about the Lord. It manifests itself through other marks as well as actions. That is why it has been said by the great-souled Nārada, who was attached to love,—

"*Aum*, it manifests itself in some objects."

As love reveals itself in an object suitable for its manifestation, so the marks of love also express themselves in such object as is fit for their manifestation. Those marks

comprise the ten kinds of states divine. Those marks comprise religious madness and other states. That madness which evolves out of divine love is styled *divine madness*. Mutability has no connection with it. The joy of divine love has relation with it. That joy owes its origin to divine as well as perpetual love. What is the joy of divine love is the joy of perpetual love. What is the joy of divine love is the joy of supreme love. No other joy can be compared to it. Perpetual love is beyond the reach of the attributes of purity, activity and sluggishness; so the joy of perpetual love also transcends them. Like desireless, perpetual love, the joy of perpetual love is impervious to desire. As perpetual love is incessant like the incessant outflow of oil, as perpetual love is incessant like the sound of bell rung incessantly, so the joy thereof also is ceaseless. It is also very soothing to life. When it appears, impermanent joy vanishes. When it appears, earthly joy vanishes.

Supreme love is the cause of the supreme joy of love, while supreme devotion is the cause of supreme love. This supreme devotion has obtained different names in the opinions of different authorities on devotion.

CHAPTER IX

We have spoken something about supreme devotion in the previous chapter. Some call it absolute devotion, some call it higher devotion, some call it unswerving devotion, some call it unflinching devotion, some call it pure devotion, whereas some call it supreme, love-tinged devotion. This supreme devotion makes pain and pleasure appear to be equals. As, when supreme devotion is attained, pain does not appear to be pain, so one, who has attained it, has not to suffer from the disquiet caused by it. A great man, endowed with supreme devotion, has not to suffer from the effects of pain; a great man, endowed with supreme devotion, has not to reap the effects of pleasure; because he is unaffected by the fruits both of pleasure and pain. A great man, endowed with supreme devotion, has no enmity towards any man of this world. He is reputed in the world as a 'friendly man.'

So, no man is harmed by him. He remains always full of the exceedingly pure sentiment of compassion. He bears no unkindness to anybody in the world. Every object of pity wins from him compassion. He is compassionate to all creatures. A great man, endowed with supreme devotion, bears an ideal character. He forgives the crime of a guilty man and shows kindness to him. He tries to rectify the faults of a guilty man like a friend. He is the friend of the iniquitous and the distressed. He is the friend of the aggrieved. He dispels the fear of the frightened. He is the friend and refuge of the poor. A great man, endowed with supreme devotion, is ever cheerful. He is never displeased even when any worldly object of his suffers ; because he has known cheerfulness to be

> " Lovely lasting peace of mind
> Sweet delight of human kind."

The establishment of peace everywhere on Earth will lead to his highest joy. So, this noble saying verily embodies his heartfelt sentiment,—

"Glory to God in the highest and on Earth peace. Good will to all men."

Peace is founded by union. Disunion is the root cause of disquiet. Lord *Krishna-Dvaipāyana Vedavyāsa* composed the *Vedānta Darsan* after churning the infinite ocean of the Vedas with the sole object of establishing union. Lord *Sankarāchārya*, who is worthy of being remembered in the morning, also published the principles of *Vedānta* with a view to found union on Earth. Supreme-love-tinged, supreme devotion is also the cause of supreme union; because that effects one's merging in the Supreme. A great man, endowed with that supreme devotion, bears ill-will to nobody on Earth. So, he is called,—

"'He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving.'"

Twelfth discourse, 13th verse.

A supreme devotee bears ill-will to no

creature. So, he has quarrel with none. No creature is, therefore, his enemy. Hence, he has no discord with any creature. He knows all things, seen and unseen, to be the property of the Lord. Thus, he considers none of those things as despicable. Accordingly, he bears contempt to none of them. So, he has no ill-will towards any being created by the Lord.

It is natural that a man can bear ill-will towards none connected with him whom he happens to love or adore greatly. Everything belonging to him appears charming to him. When he, who has become a devotee through devotional union, sees the fascinating, divine abode of the Lord, he becomes motionless at the sight of that charming region, he becomes speechless at the sight of that enchanting region. Any pure devotee of the Lord is subject to that condition also after coming across His divine Form. In that condition, his heart dances in joy. In that condition, his mind obtains the

state of a blooming lotus. In that condition, he has no connection with the material world. In that condition, he has connection with no worldly object. In that condition, he has connection with nobody on Earth. In that condition he, though dwelling in the body, has no connection with the body. In that condition, he becomes filled with ecstasy after attaining God, 'the *Comfort* of life.' That is why I say, "What is impracticable through the influence of the 'mighty', pure devotion!"

CHAPTER X

Through the influence of the mighty, pure devotion, the Lord can be enjoyed. Through the influence of the mighty, pure devotion, the limitless, divine Form of the Lord is seen. Through the influence of the mighty, pure devotion, one knows the Lord as *SriKrishna.* Through the influence of the mighty, pure devotion, one knows the Lord as also *Kāli*, the Mother of the Universe. Through the influence of the mighty, pure devotion, one knows God as Lord *SriGaurānga.* Through the influence of the mighty, pure devotion, one knows the Lord as also *Durgā*, the Destroyeress of misfortune. Through the influence of the mighty devotion, one knows the Lord as also the All-pervading *Vishnu*. Through the influence of the mighty devotion, one knows the Lord as also *Ganesh*, the Giver of all degrees of success. Through the influence

of the mighty devotion, one knows the Lord as a Being with as well as without Form. Through the influence of the mighty devotion, one knows the Lord as an ever-existing Form. Through the influence of the mighty devotion, one knows the Lord as an ever-conscious Form. Through the influence of the mighty devotion, one knows the Lord as an ever-existing, ever-conscious and ever-rejoicing Form. Through the influence of the mighty devotion, one knows the Lord to be with and without attributes. Through the influence of the mighty devotion, one knows the Lord to be Immutable. Through the influence of the mighty devotion, one knows the Lord to be Eternal and Stainless. Through the influence of the mighty devotion, one enjoys both the Form and the Self of the Lord. Through the influence of the mighty devotion, one realizes that, in essence, the Lord's eternal Self is non-separate from His eternal Form. As the skin of a very sweet mango is

non-separate from the stone inside it, so also the eternal Form of the Lord is non-separate from His eternal Self. The Lord is verily the eternal Self. The Lord is verily the eternal Form. That very Lord, full of goodness, is known as *Siva*. *Siva's* Body, which is adorned with ashes, abounds with enchanting grace. Many waves of loveliness dance in the waters of the ocean of His Form. *Siva* is supremely Beautiful, exceedingly Fascinating ; there is in His left side *Gouri* of ever-conscious Form, full of effulgence. There is in His face the effulgence of joy and supreme, illuminating lustre. His charming feet are the vessel in the ocean of this Universe. He is Dispassionate and a Dweller of the Cremation ground; He is an Inhabitant of Kāsi, (Benares) and very Luxurious. He remains always absorbed in the joy of union with the *Sakti* (the Goddess of Power) of Kāsi. His lotus-like eyes attract one's heart, charm the mind of the Deluding Goddess and thrill with love.

CHAPTER XI

As the Lord, who is adorned with ashes, has an infinite Form, so He possesses infinite power. The same Lord of infinite power has infinite divine wealth; the sight of that Lord of infinite power, the Beautiful *Siva* deludes even the Deluding Goddess. So, He is called the Charmer of the Deluding Goddess. The Deluding Goddess is deluded not only by the sight of His marvellous beauty and wonderful Form; She is captivated by the power of His unparalleled love too; because His supremely wonderful love is very charming. It is 'causeless love'. Selfishness has no connection with it. This is why that is 'self-less' love. Divine power has no relation with it. Divine grace alone is related to that love. That is why it is very sweet. The self-same love is generated even in mortals by the power of supreme devotion. Though it

pervades a limitless expanse, it does not manifest itself from all mortals. Supreme devotion is the only cause of the manifestation of that eternal love—of that supreme love from any mortal. But the cause of the manifestation of that love from the Lord is not supreme devotion. The same divine love manifests itself from the Lord by His will. The divine sport of love spread on Earth from Lord *Krishna* of supremely charming Form. Many Aryan scriptures record the description of that unprecedented sport of love of *Krishna*. The same unprecedented sport has heen depicted at length specially in the well-known *Srimadvăgbatam*, the famous *Brahmavaivartta Purana* and the distinguished *Brahmānda Purāna*. There is a detailed account of the same sport in them. The blessed Brindāban alone, which abounds with grace and sweetness, is the chief, grand place of that unprecedented sport of love.

The love of *Krishna*, which is very sweet,

is the property of heaven. That is full of perpetual joy—that is the eternal property of eternal heaven which abounds in supreme joy. *SriGaurānga Deva*, the Great Lord, out of causeless mercy towards creatures, distributed that wonderful thing, that eternal thing among many individuals of even low descent. What the Lord offers visibly becomes even so. As the Lord is supremely Merciful, as the Lord is supremely Bountiful, so He is a Supreme Lover. He alone is the Object of supreme love to supreme lovers. Blessed is the man, who, through the supreme union of love, has heard the divine, sweet words of the Lord, the Supreme Lover. It has been said in a book named 'Of the Imitation of Christ'—"Happy is the soul that heareth the Lord speaking within her, and receiveth from His mouth the word of comfort." The lover of God alone is truly happy ; because he remains, owing to the supreme union of love, unaffected by things without. He is not affected by the talks of the outer world owing

to the supreme union of love. That is why he is incapable of being overwhelmed with pain. That is why his ears have attained the condition of being turned inward. By reaching that state, the ears have been divested of the power of hearing the conversations of the outside world. In that condition, the ears acquire the power to hear, in the inner world, the exceedingly sweet, divine words of God, who is full of joy. In that condition, a devotee, after listening to those exceedingly sweet, divine words, enjoys divine bliss.

So, it has been said,—"Happy ears that receive the breathings of the divine whisper and take no notice of the whisperings of this world." That man, who has not won love for God, is attached to and charmed by the talks of the outer world. It is only a worldly man—it is only an ignorant man that rejoices at hearing them. A lover of *Krishna*—a lover of God does not derive any pleasure whatsoever from those non-divine words. His mind is wholly dissociated from

them, because it concerns itself only with things divine. Hence matters about God alone charm him. He hears the words of God within. He hears the supernatural sound that arises from the lotus in his heart named *Anāhata* which is, as we know, one of the six mystic centres of energy lying in the human body. These things dissolve him into ecstasies Is it possible that a man like him will take interest in the unsubstantial, frail things of the outer world ?

CHAPTER XII

"Happy ears indeed that hearken not to the voice which soundeth without, but to the truth itself teaching within."

A supreme lover, when he hears the words of God within, who is the Comfort of heart, is thrilled up with love. It is beyond the limit of a doubt that those words are full of love and joy, so they plunge him in profound, divine emotion. When one becomes immersed in profound, divine emotion, his mind is shut out from things without. Then neither any sound nor any word enters his ears from without; because, in this state, the ears are precluded from hearing any sound or word of the external world. A man, who has reached this stage of spiritual progress, is indeed a high-thinking, great man. This stage of advancement makes him deaf to the words of the outer world.

But he is not deaf to the sweet words of

the Beloved Lord dwelling in his heart. The words of the Protector of the helpless gladden his ears. The words of the Protector of truth, who is truth itself, soothe his ears. The gladness which he thus perceives is nothing but divine bliss and joy which can be felt in various ways.

Divine bliss can be perceived by hearing the divine words of the Lord through the supreme union of love. Divine bliss can be perceived by seeing the divine Form of the Lord through the supreme union of love. Divine bliss can be perceived also by enjoying the divine Self of the Lord through the supreme union of love. The Lord, the Object of supreme love, should be worshipped in all respects. That is why He Himself has said,—

"'However men approach Me, even so do I welcome them, for the path men take from every side is mine, O Partha'"

Gita, fourth discourse, 11th verse.

The Lord, the Object of supreme love, can

be worshipped by all means and in all ways. He will welcome a man in whatever way and by whatever means he will be able to worship Him. Verily, the Lord can be worshipped with 'self-less' devotion, the Lord can be worshipped with 'selfish' devotion as well. He can be worshipped with all kinds of devotion-mixed feelings. He can be worshipped with all kinds of love-mixed feelings. He can be worshipped with divine wisdom. He can be worshipped with all sorts of sacrifices. He can be worshipped with all sorts of austerity. He can be worshipped with all the noble rites suitable for the purpose. He can be worshipped by all forms of worship. He can be worshipped by all sorts of hymns divine. He can be worshipped by all kinds of prayers. He can be worshipped by all modes of repeating the holy formula consisting of His names. He can be worshipped by the study of all kinds of religious books. He can be worshipped by all forms of union relating to Him. He can

be worshipped by His Self being resorted to. He can be worshipped by all His Forms being resorted to. He can be worshipped by all His Powers and glories being recited. He can be worshipped by all His images and pictures being resorted to. He can be worshipped by resorting to all His incarnations. He can be worshipped by resorting to the idols. He can be worshipped by resorting to the Embodied Being. He can be worshipped by resorting to the Formless known as the Eternal (Brahman). One is entitled to worship Him by turning his mind to the One 'Unknowable' and Supreme beyond the Form, the Embodied and the Formless. The Lord can be worshipped by all His names being adopted.

Calm state of mind is required at the time of worship. A devotee cannot, with advantage, worship, unless his mind becomes calm. One cannot be free from anxiety, unless his mind becomes serene. One can not be free from anxiety so long as he has

attachment to the world. One cannot be free from anxiety so long as he is attached to any being other than the Supreme. It is the attainment of an unperturbed state of mind that leads to the convenience in worship. So, it has been said by Nārada, the authority on devotion,—

"The Lord alone should always be worshipped by all means and by all men free from anxiety."

CHAPTER XIII

According to many authorities on devotion, one can worship conveniently, nay, peaceably, if he resorts exclusively to devotion for that purpose. The Lord, they opine, becomes soon propitiated by that alone.

In the opinion of Swāmi Nityaswarupānanda, attachment is related to devotion. But that is not worldly attachment. That is divine attachment. That divine attachment is not of one kind. According to many authorities on devotion, eleven kinds of it have been determined. Nārada, an authority on devotion, holds that attachment, though one, has eleven aspects, namely--

"Attachment to divine glory and greatness, attachment to the Forms, attachment to prayers, attachment to remembrance, servant-like attachment (i.e., the attachment of the servant for the master), friendly attachment, wifely attachment, parental attachment,

attachment to self-resignation, attachment to merging in Him and attachment due to supreme separation."

Attachment may come on hearing the Lord's glory and greatness, which is styled attachment to divine glory and greatness. One may be attached to the Form of the Lord also. This attachment may result from various causes. It may result from hearing the description of His exceedingly wonderful, earth-fascinating Form and Beauty. This is known as the attachment to divine Form consequent on the hearing. Attachment to His Form may come after one sees it. This is known as attachment due to observation. The Lord has not one Form only. He has innumerable Forms. A noble soul sees that one of those Forms which he has been entitled to see. If the sight of that Form calls forth his attachment to it, he feels inclined to it, nay, he becomes devoted to it. Hence he wishes to see it constantly. He then bears attachment to nothing of this world by reason of his attachment to

that Form. When one becomes attached to any matter, object or individual owing to his love for the same, he bears attachment to nothing else. When loving attachment to any divine Form of the Lord appears after one sees it, he remains devoted to nothing else. Then he has his mind wholly centred on it. When one becomes devoted to any divine Form of the Lord after he sees it through pure devotion, he has his mind wholly concentrated on it. In that state, he has to forget the world. In that state, he has to forget the Universe. That is why he, in that state, bears attachment to neither any individual nor any thing nor any matter else. The sight of any divine Form of the Lord cannot beget sensual attachment to it, because the state of lustlessness is obtained even before the attainment of that stage. Things enveloped in darkness do not come within the reach of our sight, unless darkness disappears. The Divine Being known as the Lord can be seen after the darkness of lust

vanishes. Some divine Form of the Lord can be seen only after the disappearance of the gloom of lust. The divine light of lustlessness disperses that gloom. The disappearance of lust causes the disappearance of attachment to women. When lust vanishes, one's mind is never disturbed, even if a celestial nymph of more fascinating beauty than a demi-goddess be placed on his lap. A woman, who has reached the state of lustlessness, has had her lust thrust out. Never does she grow disturbed in mind, even if a young man of more charming loveliness than the Cupid be seated very close to her. Verily, lust is the chief cause of the perturbation of mind. Enormous degree of sensual craving may even bring the state of insanity. No creature can banish lust of his own accord. Self-control dispels lust. Dispassion dispels lust. Attachment to God dispels lust. Divine wisdom, supreme wisdom and Self-knowledge dispel lust. Liberation during life-time dispels lust. Self-purification dispels lust. Supreme devotion

dispels lust. Supreme love—divine love dispels lust. The grace of *Siva,* the Spiritual Master, dispels lust. The grace of the Deity desired dispels lust. Perfect faith in and total dependence on the Lord dispel lust. When one is resigned to the Lord—when one is sheltered by the Lord, his lust is cast off.

When the sight of any divine Form of the Lord has bred in any body attachment to the same, he yearns for touching it.

As the sight of a Form of the Lord may beget attachment to it, so the touching of a Form also may produce the same effect. The fortunate man, in whom the attachment for seeing a Form of the Lord has appeared, has also had the attachment for touching the same.

When one obtains, through devotion, the sight of the Lord, the attachment for worshipping Him naturally appears in him. Verily, worship has close connection with devotion. No form of worship has any

connection whatsoever with any feeling of love. Attachment to worship may be of various kinds. But the mention of two forms of worship only is chiefly found in the scriptures treating of the greatness of devotion. Of the two forms of worship, the first is called the external worship and the second the internal worship. External worship is, however, of various kinds. It can be performed with five, ten and also sixteen sorts of ingredients. It can be performed with sixtyfour sorts of ingredients as well. At first attachment to external worship is awakened in a devotee by the feeling of devotion. Next springs his attachment to internal worship. Devotion to the Lord may come from the hearing of the sublimity of His glories, the grandeur of His actions as well as the magnanimity of His nature. That devotion may incline a man to worship Him. The sight of the Lord's Form through the union of supremely pure devotion may create in one the inclination and attachment to worship Him.

One kind of attachment for worshipping Him may result from the hearing of the glory and greatness of the Lord and another kind from the observation of His Form through the union of supremely pure devotion. But there is difference between them. Besides those two kinds of devotion-ingrained attachment, there may also be the attachment to the worship of the Self. A succint description of Self-worship lies in a book named *Atmapujā* (*Self-worship*) composed by Lord *Sankarāchārya.* According to Swāmi Nityaswarupānanda, Self-realization gives the competency for Self-worship. In his opinion, without Self-realization no competency for Self-worship can come. He maintains, attachment to Self-worship cannot be had without Self-realization. Sānta Deva holds that Self-realization leads to Self-attachment Swāmi Chidānanda opines, Self-attachment is the cause of attachment to Self-worship. In our judgment, Self-love is verily the cause of Self-attachment. Attachment to worship

cannot come from love. It is the feeling of devotion that brings this attachment.

CHAPTER XIV

As the feeling of devotion may lead to the attachment to worship, so it may lead to the attachment to remembrance. The man, who has won this attachment, bears also the feeling of devotion towards Him.

According to Sānta Deva, that attachment, which is born of the repeated remembrance of the Lord, is styled attachment due to remembrance; that attachment, which is born of the repeated worship of the Lord, is called attachment due to worship; and that attachment, which comes from the repeated meditation on the Lord, is called attachment due to meditation.

In our judgment, if anybody bears pure devotion towards the Lord, he bears attachment also towards Him. That attachment enables him to remember the Lord. In that condition, he has not to resort to any practice for remembering Him. In that condi-

tion, spontaneous remembrance of the Lord prevails. If anybody has pure devotion towards the Lord, a spontaneous attachment for worshipping Him appears in him. In that condition, attachment to the worship does not evolve out of continued prayers and repeated practice in worship. If one has pure devotion, he is given to meditate upon Him spontaneously. That state of meditation comes of itself through the union of pure devotion. In that condition, attachment to meditation does not come from continued, and repeated practice in meditation. One, perfected in the union of pure devotion, has an inborn attachment to meditation. One, perfected in the union of pure devotion, has an inborn attachment to worship. One, perfected in the union of pure devotion, has an inborn attachment to the remembrance of God.

The remembrance of the Lord results from the union of love as well. So, the attachment to remembrance has relation

with the union of love also. Loving attachment towards the Lord is a constant remembrancer of the Lord. One, therefore, has not to awaken, in that state, the attachment to remembrance by having recourse to any sort of practice. That occurs of itself through the union of divine love.

Though the *Kalpa-tree* of love (the tree that gives desired objects whenever asked for) is one, it has many branches and twigs. The various feelings of love are the various branches and twigs of that divine *Kalpa-tree.*

Attachment to remembrance is connected with all the feelings of love. Remembrance has relation also with the feeling of hostility marked by aversion.* But attachment to

* That is to say, when a person bears any feeling of hostility to any man, the former remembers the latter constantly owing to his extreme aversion towards him.

HiranyaKasipu, Ravana etc. bore the feeling of hostility towards the Lord. They were so inimically disposed to Him that they were always given to think of the means by which they could wreak revenge upon Him.

remembrance is not connected with that feeling. It is quite out of touch with that feeling with which devotion or love is not connected.

Servant-like attachment (i.e., such attach. ment as a servant bears towards his master) to the Lord is related to the unalloyed feeling of devotion. He, who has acquired such devotion, has verily become a holy servant of His. He, who has attained the competency for becoming such a servant through the union of unalloyed, pure devotion, does not consider anybody else as his master; for he has become the servant of the Great Master full of divine powers. He, who is His resvant, can have no servant-like attachment to any body else. There is no sovereignty of lust and other passions over him, there is no dominance of lust and other passions over him. So, he is not under their control in the least. A servant has the control and influence of his master over him. He is under his master. He, who is the servant

of the Lord, the Great Master, has the sovereignty and dominance of God over him. So, he is under that Great Master alone. According to Sānta Deva, he has no unhappiness for his living under Him, because that dependence of his yields pleasure; divine bliss has connection with it. *Paramahansāchārya Swāmi Brahmānanda Mahārāj* holds that even if there be no connection whatsoever of that dependence of his with divine bliss, yet he has no ground for regretting it; because he has attained to a state of desirelessness owing to his acquirement of the Lord's servitude. So, he is not the servant of the Lord for the attainment of divine bliss. He is not the servant of the Lord for the elevation of his position. He is not the servant of the Lord for obtaining anything else in exchange for divine servitude. He is not the servant of the Lord for the sake of his own interest. Selfishness has no connection with pure servitude—selfishness has no

connection with divine servitude. The feeling of unflinching faith has relation with the attachment born of that servitude.

There are three orders of servitude; so, there have been ascertained three orders of divine servitude also. The man, who is the best servant, is solely resigned to his master. He has deep faith in his master. Hence he has great reliance upon him. As he, who is a divine servant of the highest order, has obtained unflinching and unswerving devotion, he has surrendered his mind to the feet of his Great Master alone. He has attachment to the blessed, lotus-like feet of that Great Master of his because of his unwavering disposition. He is attached to nobody else—nothing else. He will not agree to accept the offer of even all the riches of the three worlds. As he has unwavering and unflinching devotion to the feet of the Lord, he is not attached even to all the riches of the three worlds. He has entire reliance upon the Lord, the Great Master. So, he

has thorough dependence upon Him. One can surrender himself to Him, if he has perfect faith in and total dependence upon Him. As he, who is the the best and excellent servant of the Lord, has perfect faith in and total dependence upon Him owing to that sublime, nay, supreme servitude of his, he has totally surrendered himself to Him.

Selflessness has connection with divine faith. The best servant of the Lord also has the feeling of selflessness owing to his possession of unflinching devotion. So, he does not hope for attaining any object from Him. He has set himself to serve Him selflessly. His nature is not like that of a paid servant.

A servant of the second order has not had perfect faith in and reliance on his master. He serves his master from his sense of duty, because he gets a salary from him. A second-rate servant of God also is in the same state. He serves an image of the Lord not on account of his perfect faith in and total dependence upon Him but in

the hope of attaining various objects from Him. That is why it cannot be admitted that he has a feeling of selflessness. Therefore, the feeling of selfishness is associated with the feeling of devotion that he bears towards the Lord. That order of devotion, which is associated with desire, is known as 'selfish' devotion. A second-rate servant of the Lord has such devotion. The Lord's servant of the lowest order has not even that devotion in a full measure. Only the semblance of it has been obtained by him. The second and third-rate devotees of the Lord have not seen Him. They worship and serve an image turning their mind to Him. The best servant of the Lord has seen Him. The best servant of the Lord has touched Him. The Lord has great grace towards such a servant. He at times reveals Himself before him. Such a servant can at times even touch Him.

The third-rate servant of the Lord is not like an ordinary third-rate servant. The

latter has not even the slightest 'selfish' devotion towards his master. He has not even the semblance of that devotion towards his master. He has acknowledged servitude through greed of salary. When he will not get any salary, he will not also acknowledge servitude. So, he cannot be called a true servant. Never does the servitude of one, who is a real servant, disappear. The servant, whose feeling of servitude disappears, is not a real servant—is not an eternal servant. He, who is a true servant of the Lord, has never his feeling of servitude erased. He alone, who has attained true servitude, is His eternal servant. He alone, who is His highest-class-servant, is His eternal servant; he is eternally happy. When he enjoys Him by service, his outer vision is restrained. He does not see external objects owing to that restraint.

Only that man, whose eyes are open for seeing the Lord, is happy. That man alone, whose external eyes remain shut up against

external objects at the time of seeing the Lord, is blessed. His eyes also have been called happy, because they are intent exclusively on things divine. So,—

"Happy eyes that are shut to outward things, but intent on things eternal" has been said.

CHAPTER XV

Those noble souls, who have been able to enjoy the Eternal by servant-like attachment divine, can, by no means, be attached to impermanent, transitory things. He, who eats rich articles of food, does not feel inclined to take poor ones. Those, who are accustomed to enjoy God by means of the afore-said attachment, are not given to the enjoyment of earthly things. According to many authorities on devotion, friendly attachment, wifely attachment, parental attachment and the attachment due to supreme separation (i.e., the separation from the Lord) are not included in the feeling of devotion. In their opinion, attachment to the glory and greatness of God, attachment to His Form, attachment to worship, attachment to remembrance, servant-like attachment and attachment to self-resignation are included in the feeling of devotion. *Paramahansāchārya*

Swāmi Brahmānanda Mahārāj holds that habitual devotion is not connected with the attachment to 'merging in Him'. According to him, this attachment has connection with supreme devotion. The great-souled Nārada holds that all kinds of attachment, as described before in chapter XIII, are comprised in devotion. So, frendly attachment also, according to him, is to be regarded as comprised in devotion. In our opinion, this attachment is comprised in love. He, who bears towards the Lord such love as a friend has for his friend, has friendly attachment divine. The great-sould Arjuna had such love towards Lord *SriKrishna*. He, who has no such love for Him, lacks in that attachment. Hence we understand that it is associated with love that is full of the feeling of friendliness. It is also slightly related to love that is a part and parcel of the 'sweet, wifely sentiment'; the sweet sentiment is such feeling as *SriRādhikā* and the cowherdesses of Brindāban bore towards Lord

SriKrishna.

According to many authorities on devotion, the attachment, which a woman has towards her husband, is called 'wifely attachment.' When the knowledge of the Lord being one's husband, appears in one, he, too, bears for the Lord such attachment. Unless one bears for the Lord love ingrained in the sweet, wifely attachment, he cannot have that knowledge. Unless that knowledge be awakened in one by love that is full of such sentiments as a wife cherishes for her husband, wifely attachment towards Him cannot be gained. Lust has no connection with this wifely attachment, because it is super-sensual. So, it is very holy—it is supremely pure. It does not resemble the wifely attachment of creatures. It is divine attachment. It is beyond the reach of melancholy. It effects the enjoyment of supreme, divine delight. Separation is not related to it, that is to say, he who has attained it remains always united to the Supreme and, as such, has not to suffer

from the pang of separation from Him ; but if anybody happens to bear this sort of attachment towards an incarnation, he cannot enjoy delight always. When he feels the pang of separation owing to His disappearance, he has to suffer from sorrow and grief. When he sees Him, he enjoys supreme delight. When he becomes united to Him, he enjoys peace. But it should be kept in mind that the pang of separation also, which is felt owing to His disappearance, leads to his welfare; because it augments his degree of love towards Him. The separation, which heightens love, does not prove in the least injurious. The separation, which becomes the great remembrancer of the Lord, cannot but be elevating. The separation, which causes the forgetfulness of all things other than the Lord, is always inspiring. The separation, which awakens excessive concern for the Lord, cannot beget even the slightest harm.

The Lord, after He incarnates Himself, performs many actions sometimes even like

an ordinary man. Whatever He does as an incarnation during His career on Earth is characterized in the Aryan scriptures as 'lilā' (sport or play). It is a fact that when He assumes the body of a creature and sports on Earth, both union and separation remain connected with His plays. He Himself enacts the plays of separation and union; that is, He sometimes becomes united to and sometimes separated from His friends, companions and other beloved objects with whom He plays. When the Lord does not appear on Earth as an incarnation, He does not enact those plays.

As wifely attachment pertains to the husband, so parental attachment pertains to sons and daughters. He, who has gained the conviction that the blessed God and Goddess are his Son and Daughter, has for them love ingrained in parental sentiments. He alone, who has for the Blessed God and Goddess such love, bears towards them parental attachment. It should be understood that

such attachment is divine. It is super-natural. Selfishness has no connection with it.

The attachment to self-resignation is intimately related to supreme devotion. He alone, who, by the power of supreme devotion, has had perfect reliance upon the Lord, has been able to resign and surrender himself to His Feet. Hence, we understand that a devotee, when he obtains supreme devotion, reaches the stage of resigning himself to the rare Feet of God; but it should be borne in mind that, before the attainment of this stage, he will have to acquire the competency for surrendering himself to those Feet. Thus we see that one can resign himself to them, after the power of surrendering himself there appears in him. A great man, who has done so, can surrender his all to them. He no more bears attachment towards any earthly thing, when he resigns himself and surrenders his all to the Feet of the Lord by the power of supreme devotion. In that state, mineness for and attachment to the Lord's

Feet alone survive. This attachment is indeed very sweet and charming. It is full of devotion or love. It is full of joy. It is full of peace.

CHAPTER XVI

Perfect joy and perfect peace are connected with the attachment to self-resignation. One has not to live in disquiet, when his self is resigned. A supreme devotee has resigned himself to the Feet of the Lord through the union of supreme devotion. A supreme lover also has resigned himself to the feet of the Lord through the union of supreme love. As the attachment to self-resignation is related to the union of supreme devotion, so it is connected with that of supreme love.

He, to whom the Lord is an Object of love, can perform all actions for His sake. He knows Him to be an Object of supreme love. So, the Lord alone is the *Comfort* of his life and soul. That is why his self has been given over and resigned to Him through the attachment to self-resignation which is full of supreme love.

He, who has been able to resign himself

to the Lord through the above-mentioned attachment, has become entitled to the attainment of the state of merging in Him. That attachment is verily the cause of self-resignation. It is, no doubt, the cause of the attainment of the state of merging in Him. As this state is derived from self-resignation caused by the union of supreme devotion, so it can be reached also through that caused by the union of supreme love. The union of supreme love known as Self-knowledge, too, leads to the state of merging in Him. The same union effects the unification of the individual self with the Supreme Self. The same union becomes the cause of the attainment of liberation during life-time, which can also be gained by means of supreme devotion as well as supreme love. The supreme union known as Self-knowledge curbs ignorance. The union of supreme devotion, too, dispels ignorance. It causes the disappearance of non-devotion, unfaith, unhappiness and disquiet. On the other hand,

supreme love also dispels ignorance, aversion, unfaith etc.

The attachment to merging in Him appears as soon as supreme love is attained. It is full of supreme love. It enables a man to merge in Him. It is a thing, which, if once gathered, does not vanish. One, who has merged once, has never to emerge out of Him again. In this state, he has not to keep up his connection with the attachment due to supreme separation. This sort of attachment is not related to the eternal career of the Lord. It is associated with His earthly career as an incarnation. It was associated with His career in Brindāban where *Sri Rādhā* and the other cowherdesses and cow-herds had to suffer a great deal from the pang of separation in the absence of *Sri Krishna*.

The separation, as mentioned above, is supreme separation. It is not a thing of Earth. As He, who is the Great Lord, is not an ordinary lord, so what is supreme

separation is not an ordinary separation—is not the separation of one creature from another. That extra-ordinary, super-human separation verily sprang from the Supreme *Sakti, SriRādhā*. That extra-ordinary separation, that super-human separation evolved out of Lord *SriKrishna Chaitanya*, the incarnation of God. The semblance alone of that separation is won by many lovers of *Krishna*.

Both devotees and lovers, maintains Swāmi Chidānanda, have to suffer from the agony of mind, when they are separated from the Lord. As the disappearance of one's object of love makes him suffer from the pang of separation, so the absence of his object of devotion, too, makes him suffer from the same. Therefore, we can say that both love and devotion are associated with the attachment due to separation. But we should bear in mind that this sort of attachment is quite out of touch with supreme devotion as well as supreme love.

CHAPTER XVII

The statement that attachment due to separation is not related to supreme love suggests that it has connection with non-supreme love; and the statement of the absence of its connection with eternal love implies that it has connection with non-eternal love. What is earthly love is non-eternal. What is unearthly love is eternal. Eternal love is verily supreme, divine love. One has that love for the Self. A form is neither an eternal lover nor an object of eternal love. One, who has attained perfect Self-illumination and non-dualistic knowledge, realizes the form to be frail like husks and the Self to be the all-permeating, Eternal Object. Hence he is conscious of the Self being the Perpetual Lover and the Object of eternal love. But even then his love for the form, if any, does not vanish so long as he has the slightest connection with it.

When he achieves 'Kaivalya' i. e., when he becomes completely identified with the Self and dissociated from the three bodies—material, astral and causal—he has love for the Self alone and none for the form. Then and then only he becomes a lover of the Self alone. The Self is non-dual ; so, Self-love, the lover of the Self (who is an Object of supreme love) and Self-knowledge are all non-dual. Self-knowledge again leads to Self-realization which is nothing but the realization of the non-duality of the Self.

Self-love is not at variance with Self-knowledge. Self-love cannot become manifest without it. In the state, in which Self-knowledge remains unmanifest, Self-love, too, lies latent. It becomes manifest at the manifestation of Self-knowledge. It enables one to enjoy the Self. Attention is not paid to Self-knowledge at the time of that enjoyment. Though attention is not paid to it at that time, it does not disappear. Has the fire, that remains unmanifest in the world,

vanished ? As the fire in the world, though it lies hid, does not become extinct, so Self-knowledge, even if it lies unmanifest, does not cease. As the existence of Self-knowledge is never blotted out, so the existence of Self-love also cannot be erased. Since the Self, owing to His perpetuity, does not come to an end, therefore, Self-knowledge and Self-love also do not become annihilated. If the Self were not Perpetual, Self-knowledge and Self-love also would not be ever-lasting.

The Object of love, that knows no change, is indeed Perpetual. The lover, who does not change, is eternal. The Supreme Object of love, known as the Self, does not change. So, that is Perpetual. The supreme lover of the Self knows no change, so, he, too, is eternal. Thus Self-love and Self-lover are both eternal and real.

Verily, Self-love is supremely pure. It is supremely holy. It is immutable, desireless love. It is, no doubt, unselfish love. Grief, sorrow etc. have no connection with

the exceedingly pure Self-love. They have connection with the non-self. Love for the non-self is earthly, non-perpetual love.

As the Self can be enjoyed by Self-love, so the Self-lover can, if he wills, enjoy the non-self as well by Self-love. The same wisdom, as enables one to know the Self, enables him to know the non-self also. A Self-knowing man does not require any special wisdom for knowing it. A Self-lover can at pleasure enjoy the Self and the non-self by means of Self-love. He does not need love for the non-self for the enjoyment of the same. But he, who has not been able to awaken Self-love by Self-knowledge, requires love for the non-self for the enjoyment thereof. He requires love for the non-self for enjoying the non-self, form. We have seen that one can enjoy the Self as well as the non-self by means of Self-love ; but one cannot enjoy them with love for the non-self. Hence, Self-love is styled perpetual love and love for the non-self i.e.,

earthly love, is called non-perpetual love.

I am the Perpetual Self. The same knowledge, as enables us to perceive the existence of 'I—the Perpetual Self', enables us to perceive that of the non-self as well. A Self-lover enjoys the non-self by the same Self-love whereby he enjoys the Self. It is by the same Self-love that he enjoys the non-self, *form*. In the same way, he can, if he wills, enjoy the non-self, *beauty* and the non-self, *youth*.

SriKrishna is the Supreme Self. According to many scriptures, He is the Self also. But according to none, He is a creature. When love towards the Supreme Self appears in one, he knows *SriKrishna* to be his Object of supreme love. This knowledge cannot be reached by love that is non-perpetual and that pertains to the non-self. The Supreme Self, *SriKrishna*, can be definitely known as the Object of love by only eternal love—by only Self-love. The perpetual *Form*, *Beauty* and *Youth* also of *SriKrishna* can be enjoyed

by that love. ***Krishna***, the Formless, can be enjoyed by that very love. ***Krishna*** is of an eternal Form. ***Krishna*** is the Perpetual Self embodied. ***Krishna*** is Perpetual and Formless. The ether, air, sound, reason, mind and the passions, though formless, are not eternal. The forms of creatures are non-perpetual ; so, no creature is the Perpetual Self embodied.

The Formless Self possessed of a perpetual Body can be called *Nityasākāra*, the Eternal Self embodied. The Formless Self possessed of a non-perpetual body cannot be called so. A creature is possessed of a non-perpetual body. So, a creature is not ***Nityasākāra***. The Lord is possessed of a perpetual Form or Body. That is why He is ***Nityasākāra***. The Lord being ***Nityasākāra***, His Body undergoes no change. The Lord being of a perpetual Form, His Form undergoes no change. The Lord being perpetually Beautiful, His Beauty undergoes no change. The attributes, actions, mind, Reason, senses and

egoism of the Lord, being perpetual, undergo no change. According to Sānta Deva, no power of the Lord except Illusion is non-perpetual. The Illusory power of His, having no perpetuity, is amenable to change. Those qualities and actions also, which are generated by that power, are changeable. Illusion has no connection with those actions of the Lord which are full of love ; so, they are perpetual and know no change. Those actions, to which change is related, are verily born of Illusion. Each of them is a non-perpetual action. Each of those actions, which are beyond the reach of change, is born of wisdom. So, each of them is a good action. As supreme love is associated with wisdom, so supreme devotion is also connected with it. All the manifestations of love relating to the Lord are connected with it. That is why great glory attaches to wisdom. He who is the Lord is *Siva*. Divine and perpetual Beauty belongs to *Siva*. Verily, *Siva* is Beautiful. The Power of that Beautiful

Siva is Wisdom. That Wisdom is *Gouri*, the Supreme Goddess as dealt with in the *Upanishads.* In different scriptures, that same *Gouri* has been called *Durgā.* In the well-known *Gautamia Tantra*, the identity of *SriKrishna* with *Durgā* has been ascertained. The same Lord *SriKrishna* is verily the Object of supreme love to holy lovers endowed with the emotions and sentiments of *Rādhā.* He is the Lover and Husband of *Rādhā.* He, too, is the Charmer of *Rādhā.* According to the famous *Brahmavaivartta Purāna*, *SriRādhā* evolved out of the left side of Lord *SriKrishna.* As the splendour of the Moon emanates from it, so *SriRādhā* evolved out of *SriKrishna.* In many scriptures, the identity between *SriRādhā* and *SriKrishna* has been determined.

"As there is no separateness between the musk and its fragrance, as there is no separateness between fire and its burning power, so *Rādhā* and *Krishna* are always of the Same Self. They assume two Forms for enjoying the essence of *lilā* (sports)."

CHAPTER XVIII

From what has been said before, we come to know that *Rādhā* and *Krishna* are inseparable in respect of the Self. The Same Self assumed two Forms for tasting and enjoying the essence of sports. The Supreme Self is *SriKrishna*. So, the Supreme Self is *SriRādhā*. The Supreme Self, being *Rādhā-Krishna*, *Rādhā* and *Krishna* are inseparable from Each Other. The Same *Rādhā-Krishna* is *Gouri*. The Same *Rādhā-Krishna* is *Chaitanya*. According to *Mahāvāgbatam*, *Rādhā* and *Krishna* are *Siva* and *Kāli*. According to *Mahāvāgbatam*, *Siva* is *Rādhā* and *Kāli* is *Krishna*. Those, who have acquired thorough acquaintance with the *Vedic* theory, those, who have acquired thorough acquaintance with the *Vedāntic* theory, have become fully conversant with the theory of oneness. The *Smritis* also treat of the same theory. In the *Mahāpurāna* also the theory of oneness has been dealt with. The

Purānas, the *Upapurānas*, the *Tantras* and the *Bible* also have described this theory. The theory of Trinity, as dealt with in the Bible, is also suggestive of the same. According to the Bible, 'Unity is Trinity', because the Bible upholds the theory 'God the father, God the son and God the holy ghost.' As the same Supreme Self is *Rādhā-Krishna*, so the Same God has been described as the father, as the son and as the holy ghost. In the Bible, the non-separateness among the father, the son and the holy ghost has been ascertained. The identity between the 'Power' and the 'Powerful' has been determined in the Bible. That is why the Bible holds, 'God is spirit.' The mention of 'God is Love' in the Bible suggests undoubtedly that the non-separateness of God from love has been acknowledged in this holy book. According to the Bible, the noble soul, *Jesus* said, "I and my father are one."' The statement 'I and my father are one' expresses the theory of oneness. According to the

non-dualistic theory, 'I am He'—according to the non-dualistic theory—'I am *Siva*'—according to the non-dualistic theory—'I am the Eternal.' The Great Lord, *SriChaitanya Deva*, too, used to say, "I am He, I am He," and this is quite in keeping with the non-dualistic theory. He also showed His inborn Self-knowledge and non-dualistic knowledge in and through the statement—"Mine is the knowledge of the One without a second everywhere"—made by Him in His boyhood. He had not read the Scriptures upholding the aforesaid theory. He who is the Lord does not have His Self-knowledge and non-dualistic knowledge effaced, although He incarnates Himself in different Forms. As the Lord is without a second, so He also has non-dualistic knowledge. As the Lord is without a second, so He is indeed Non-dual. The Same Lord is the Supreme Ruler of the Universe. The Same Lord, possessed of supreme, divine and boundless powers, is the Omnipotent. He is the sapidity in waters.

He is the radiance of the Moon and the Sun. He is the Vedic '*Aum.*' He is the sound of ether. He is the manliness of men. He is the exceedingly pure, divine fragrance of the Universe. He is the brilliance of fire. He is the life of all beings. He is the rigidity of ascetics. He is the seed and source of all beings. He is styled by the term "Eternal." He is the Reason of intelligent men. He is the power of the powerful. He is the pure strength free from lust, passion etc. The strength, which is excited in a man by an excessive degree of lust, can be called lust-born strength. That sort of dark strength is not the Lord—that sort of lust-born strength is not the Lord. He has no connexion whatsoever with it. In the opinion of Sānta Deva, the strength, that is excited in a man by violent wrath, can be styled wrath-born or passion-born strength. The Lord does not represent that sort of dark, passion-born strength. He has no connexion with it. He is the strength of those great

men who are strengthened by the exceedingly pure strength free from lust, passion etc. That desire of creatures, which is not contrary to righteousness, is the Lord. The desire, with which righteousness is connected, is not a distorted desire. It becomes distorted by association with unrighteousness. It generates evil. It is injurious. The desire, which leads to the attachment to the Lord, is not evil. It can, by no means, be harmful. The power of desire is attachment. That attachment, if directed to the Lord, breeds neither harm nor evil. There is no probability of harm to befall one, if he bears towards the Lord even desireful attachment. He, who, by the resort to womanly nature, has known the Lord to be his Husband, knows himself thoroughly to be the wife of *Krishna*, even though he bears desireful attachment to Him. Endless glory accrues to one who has been rendered the wife of *Krishna* by the desire for Him. He is indeed given to contemplate on Him. All other desires flee from him. When one

becomes wholly occupied with contemplation on *Krishna*, he harbours no other thought. He derives joy from desiring the attainment of *Krishna*. He derives joy from contemplating on *Krishna*. Swāmi Premānanda asked, "Does he, who is such a wife of *Krishna*, as has his joy in Him, lack in love for *Krishna*? Does he, whose desired Object is *Krishna*, not bear love towards Him?" Sānta Deva, in his reply to that, said, "One cannot have any desire for *Krishna*, unless he has love for Him." Sānta Deva holds that one cannot contemplate on Him, unless he loves Him. His only desire is *Krishna*.

Sānta Deva said, "He alone, who has obtained for *Krishna* love characterized by divine desire, knows how much love is required in becoming the wife of *Krishna*, how much love is required in contemplating on and having his joy in *Krishna*." How can he, who has no love and no desire for *Krishna*, give that information? How can he, who lacks in such contemplation on *Krishna* as

is effected by desire and love for Him, say anything about it? How can he, who has not felt joy by desiring for *Krishna*, tell us about this joy? How can he, who has not felt joy by contemplating on *Krishna* describe this joy? How can he, who has not felt joy by holding any conversation on *Krishna*, represent it? How can he, who has not perceived joy by the enjoyment of *Krishna*, give any idea about it?

If one enjoys his object of love, he cannot wholly represent the real nature of that enjoyment. Only a hint about it is expressed through words and some gestures.

CHAPTER XIX

Sānta Deva said, "It cannot be held that one does not bear towards his beloved object desireful attachment at the time when he enjoys him through love." That enjoyment is not based on unattachment. So, attachment is associated with love, too. One's mind remains wholly centred on his beloved object, when he enjoys him; so, inclination also is a factor of love. The inclination, which is connected with the exceedingly pure love or love for *Krishna*, is not a bad inclination. That is certainly good. That good inclination, full of love, inclines one to *Hari*. One, who is inclined to *Hari*, bear towards Him love-tinged attachment. This attachment detaches one from the world. He, who loves the world, does not love *Hari*. He, who loves the world, bears love-tinged attachment to the world only. He, who loves *Hari*, bears towards Him alone such attachment.

That attachment does not cease. If one wins love for the Lord, he bears no hatred towards Him. If one wins attachment to the Lord, he bears no aversion towards Him. So, he has no unattachment or indifference towards Him.

Creatures are, by nature, attached to the world. Aversion towards the world cannot come so long as there is attachment to it. Perfect wisdom breeds unattachment towards the world. The attainment of supreme devotion and supreme love begets indifference towards it. When one grows indifferent to it, he has no yearning at all for the same. If a man remains attached to the world for a long time, it is difficult for him to cast out that attachment easily. One cannot attach himself to the Lord so long as he remains attached to the world. Indifference towards the world brings attachment to the Lord. Many men have attachment to the world but nobody has devotion towards it. The Lord alone is the foremost Object of devotion.

He alone should be worshipped by means of devotion. According to *Paramahansāchārya Swāmi Brahmānanda Mahārāj*, devotion is not attachment. In his opinion, attachment has connection with supreme devotion. He holds, supreme devotion is ingrained in it. He, who possesses supreme devotion, is perfectly attached to the Lord. This begets complete indifference to the world. Nothing can possibly make one completely indifferent towards the Lord, when he becomes perfectly attached to Him. In this state, he cannot be even slightly indifferent to the Lord. Attachment to the world is not eternal like that to the Lord. It is amenable to change and full of unwisdom. But attachment to the Lord is not so. He, who is attached to the Lord, is full of discrimination and dispassion, as they are perfectly connected with this attachment. They are connected with divine wisdom also. According to many authorities on wisdom, it has two-fold, principal divisions. They hold that the

wisdom, by means of which the Lord is known, is divine wisdom—is eternal wisdom and that the wisdom, which enables one to know nature, earthly things and wordly objects, is non-divine wisdom—is natural wisdom—is non-eternal wisdom. Discrimination and dispassion are quite out of touch with this wisdom. They are associated with eternal wisdom alone. What is eternal wisdom is, as we know, divine wisdom—is supreme wisdom. One can acquire both dualistic and non-dualistic knowledge through such wisdom. We can see one and many things also with our eyes. The Eternal Brahman without a second and the two as well as the various manifestations of the Same Brahman can be known by means of eternal wisdom. The same eternal wisdom leads to the realisation of the Formless as well as the Embodied Brahman. The same eternal wisdom leads to Self-realization. The same eternal wisdom leads to the realization of non-duality.

According to Swāmi Nityaswarupānanda, twofold divisions of that wisdom may be ascertained. Of these divisions one is styled eternal wisdom pertaining to the realisation of duality and the other is styled eternal wisdom pertaining to the realisation of non-duality. The latter is identical with non-dualistic knowledge. According to many up-holders of the non-dualistic theory, non-dualistic knowledge is Self-knowledge. In the opinion of Swāmi Chidānanda, what is Self-knowledge is the knowledge of the Supreme Self. Many scriptures hold that He, who is the Self, is verily the Supreme Self. So, the oneness of the knowledge of the Supreme Self with that of the Self can be ascertained. He, who has acquired the knowledge of the Self as well as the Supreme Self, is possessed of supreme discrimination and supreme dispassion. A supreme devotee, too, has had supreme discrimination and supreme dispassion. Like a supreme devotee, a supreme lover also is endowed with

those noble virtues. Various descriptions about supreme devotion and supreme wisdom (which also is associated with the aforesaid virtues) have been given in several scriptures. In them we find different opinions even about the character of devotion. So, it has been written in the third discourse of *Nārada-Sutra* (the aphorisms of Nārada) that—"Her characteristics have been differently determined by different opinions."

According to Lord *Vedavyāsa*, son to Parāsara, attachment to worship and such other things is devotion. So, it has been said, "Attachment to worship and such other things—holds Pārāsara, son of Parāsara." Many men worship the Lord, no doubt, but very few of them worship Him out of attachment to His worship. He alone, who is attached to it, is the true worshipper. He, who has been attached to Him, has had attachment to the following—

"His worship, service, recitation of the holy formula consisting of His Names, medita-

tion, prayers and praises of the Lord; the hearing of His sports, the singing of songs on Him and the study of scriptures, conversations on Him, the remembrance of, contemplation and talks on His character, the study and hearing of His divine character, discourses on the same; conversations on His attributes and actions and the description of His marvellous Nature; the recital of His divine glory and grace, the narration of His Form and Self, the delineation of His Powers and the observations on His might ; His Sakti, His devotee, devotion to and love for Him, His object of love, His lovers and the love of His lovers." In short, he has attachment for all matters regarding the Lord. He is attached to the Lord and His image. As he has attachment for them, how great attachment he has, I cannot say, for the eternal play of the Lord !

CHAPTER XX

He, who is perfectly attached to the Lord, bears attachment to all His plays. It has been said before that he is inclined to the talks about the Lord also. According to Gargāchārya, attachment to the conversations about the Lord is devotion indeed. So, it has beed said,—

"To conversations etc.—holds Garga."

One feels attracted even to the words of and talks about one to whom he is attached. Many stories about the Lord have been laid down in many scriptures. Many devotees utter many words about the Lord. To him, who is attached to the Lord, all those words and stories appear pleasant. He rejoices at even hearing them. He rejoices at conversing on those words. He comprehends them at ease. Can he, who, through the influence of impetuous attachment, has seen the Lord, who, through the influence of impetuous

attachment, has touched the Lord, and who, through the influence of impetuous attachment, has enjoyed the Lord, possibly fail to comprehend the words about Him ? That is never possible. He, who has seen, touched and enjoyed the Lord by the power of overflowing attachment, has heard His charming words also. He has deep attachment to them by dint of their fascinating power and sweetness. In the opinion of many great, devotional men, attachment to these words is styled devotion. Many words uttered by the Lord have been laid down in many scriptures. He, who is attached to the stories about the Lord, bears attachment to His utterances in the scriptures also. He has unfaith in or irreverence for none of His utterances.

Many authorities on devotion have explained "devotion" in many ways. Among them the divine sage, Nārada and the great-souled Shāndilya have won the highest eminence in the matter of elucidating the real nature of devotion. In the judgment

of the divine sage, Nārada, the noble-souled Shāndilya holds that devotion consists in attachment to matters not antagonistic to Self-attachment. That is why it has been said,—"For want of conflict with Self-attachment—holds Shāndilya." According to the great-souled Janmejayāchārya, Self-attachment is verily devotion. He has not acknowledged devotion to be attachment to anything that is not antagonistic to Self-attachment. He has held that attachment to be a means to the attainment of devotion. In his opinion, what is the means of attaining devotion is not devotion. As the way to any place is not the place, as the stairs to the first floor of a building are not the floor, as the means of appeasing hunger is not hunger, as the means of quenching thirst is not thirst, as the fruit of an action is not the action and as the way to win love is not love, so the means to the attainment of devotion is not devotion.

Nārada, the authority on devotion, has

not regarded Self-attachment as devotion like the noble-souled Janmejayāchārya. So, it has been said,—

"'But every practice surrendered to Him—extreme agitation of mind consequent on the forgetfulness of Him'—holds Nārada." (19)

By 'every practice surrendered to Him,' 'surrender of every act to *Krishna*' should be understood. The word 'Tat' (That), twice used in the 19th verse, chapter III of *Nārada-Sutra*, refers to *Krishna*. According to the non-dualistic theory, the word 'Tat' refers to the Eternal. According to different scriptures, *Krishna* is the Eternal. So, it should be understood that Lord *SriKrishna* is worthy of the designation 'Tat.'

If 'surrender of all practices to *Krishna*,' and 'excessive agitation of mind due to the forgetfulness of the Same *Krishna*' are looked upon as devotion, Self-attachment is not to be regarded as such. According to Swāmi Nityaswarupānanda, devotion has no connection with Self-attachment. In the opinion

of the blessed Nārada, Self-attachment has connection with devotion, as described by the noble-souled Shāndilya ; because, in the judgment of Nārada, Shāndilya holds devotion to be what is not in conflict with Self-attachment. It cannot be said that Self-attachment is not connected with what is not at variance with Self-attachment. Self-attachment is vitally connected with that. In the opinion of the great-souled Jnān Deva, devotion is indeed the cause of Self-attachment. According to many authorities on wisdom, devotion is verily the cause of liberation. Lord *Sankarāchārya* holds,—"Devotion is the highest of all what leads to emancipation."

In the judgment of Nārada, the authority on devotion, the high-souled Shāndilya maintains that Self-attachment does not lack in any connection with devotion. Nārada holds that, according to Shāndilya, attachment to anything that is not in conflict with Self-attachment is indeed devotion.

But in the famous philosophy of devotion known as '*Shāndilya-Sutra*' (the aphorisms of Shāndilya) attachment to what is not antagonistic to Self-attachment has not been called devotion. According to it, "She (Devotion) is supreme attachment to God."

No scripture says that God is the non-self. In many scriptures, God has been called the Self. In many scriptures, the Eternal (Brahman) has been called the Self. When the Beginningless, *Supreme Sakti* remains manifest in the Beginningless, Eternal Brahman, He attains the Name of *Isvara* (the Ruler of the Universe). He is not called *Isvara*, when that *Supreme Sakti* remains unmanifest in Him.

If attachment to the Self results from the consideration that He, who is the *Isvara*, is the Self, the attachment verily accrues to the *Isvara* alone. Attachment to the personal self cannot be called Self-attachment. The personal self, that is free from animality, is the Self, who is *Isvara* indeed.

In many scriptures, He has been called the Supreme Self. So, Self-attachment can be characterized as Supreme-Self-attachment. According to Nārāyana Swāmi, Self-attachment is Self-adherence. *Paramahansāchārya Swāmi Brahmānanda Mahārāj* has characterized Self-adherence as Self-devotion. According to him, Self-adherence is Self-love. In the opinion of Shāndilya, the authority on devotion, supreme attachment is verily devotion. According to Nārada, devotion resembles supreme love. If supreme love be admitted to be supreme attachment, it should be understood that Shāndilya has characterized devotion just like Nārada. In the opinion of *Paramahansāchārya Swāmi Brahmānanda Mahārāj*, supreme love is not devotion—supreme attachment is not devotion. According to him, love may also be united to devotion. If love becomes united to devotion, devotion, in that case, can be called love-tinged devotion. As the Self united to animality can be called the personal self,

so devotion united to love can be called love-tinged devotion.

As one may bear love towards the Self, so one may bear devotion also towards Him. Attachment has relation both with love as well as devotion. The attainment of love for the Self leads to that of love-tinged attachment towards the Same. Such attachment can be called Self-attachment. Devotion-tinged attachment to the Self can also be called Self-attachment. In the opinion of Swāmi Nityaswarupānanda, attachment, that accrues to the Self at the advent of Self-Knowledge, is verily known as knowledge-tinged attachment. In his opinion, attachment to the Self, that is born of Self-knowledge, can also be called Self-attachment. Supreme knowledge, supreme devotion, and supreme love are closely connected with Self-attachment. That love, which accrues to the Self, is supreme love; whereas that devotion, which accrues to the Same, is supreme devotion.

Knowledge about the Self is verily Self-knowledge. Self-realization cannot come without Self-knowledge. Self-knowledge leads to Self-realization. Self-knowledge leads to the realization of non-duality. Self-realization, however, generates Self-love. Self-love begets Self-attachment. Self-attachment is verily the cause of Self-bliss. What is Self-bliss is eternal bliss. Bliss pertaining to the non-self is not eternal.

CHAPTER XXI

He, who has not acquired Self-realization, has not certainly won Self-love. He, who has not obtained Self-love, has not had Self-attachment. He, who has not attained Self-attachment, has not perceived the happiness which results from it. This happiness is called Self-delight. The attachment due to separation has no connection with it. So, this delight is out of touch with the perturbation of mind. When a devotee is united to God by the union of supreme devotion, he does not suffer from the pang of separation, because union cannot cause separation. A lover perceives that pang on account of his separation from his object of love. A devotee perceives it on account of his separation from his object of devotion. He, to whom the Lord is an Object of love, desires constant union with Him. He suffers from great anguish, when he cannot see and

enjoy Him. He wants always to see and touch Him through devotional union. He perceives the pang of separation and does not feel delighted, if he fails to serve the Lord. He, who has devotion towards Him, has attachment and a strong leaning for Him. He then feels attracted and inclined to His service. He is indeed a holy servant of the Lord. Such a man has attachment and leaning for nothing else. He is indifferent to all objects and matters except the Lord. He is perfectly devoted to the Lord alone. In that stage, a devotee wants always to see the Lord. In that stage, he wants always to touch the Lord. In that stage, he wants always to enjoy the Lord. In that stage, he cannot live peaceably even for a moment without seeing Him. He, who is perfectly attached to the Lord through devotion, feels deeply the pang of separation owing to his inability to see Him. Perturbation of mind has no connection with union. It is associated with separation.

A devotee, when he feels the agony of separation owing to his inability to see the Lord, grows agitated in mind for Him. He, who is perfectly attached to the Lord through devotion, can, by no means, forget Him. He always remembers Him.

According to *Paramahansâchârya Swâmi Brahmânanda Mahârâj*, supreme agitation of mind cannot come from the forgetfulness of the Lord. He holds that no agitation of mind has connection with the forgetfulness of the Lord. Can a perfect devotee, can a pure devotee of the Lord forget Him? That is quite impossible. Such a devotee is perfectly attached to Him. He grows extremely agitated in mind, when he cannot see Him; on the other hand, one, who has perfect, love-tinged attachment to the Lord, grows extremely perturbed in mind, when he cannot see Him. Supreme agitation of mind is associated with the extreme pang of separation. The former cannot come without the latter.

Perfect devotional attachment to the Lord makes one surrender all the rites and practices to Him. He, who has done so, has perfect faith in and reliance upon Him.

Unless one attains perfect faith in and reliance upon the Lord through perfect, devotional attachment, all the rites and practices cannot be surrendered to Him. He, who is possessed of such attachment, has also perfect faith in and reliance upon Him.

The attainment of perfection through the practice of union by action enables one to surrender all the rites and practices to the Lord. All the rites and practices abound with actions. Under every form of rite and practice there are many kinds of actions. None of those actions are wrong. As devotion pertains to union, so action also pertains to union. None of those actions, which pertain to union, are wrong. Union is not of one kind. Various kinds of union have been described in Srimadvagabadgita and other religious

books. Union by action also has been described in the Gita. According to the well-known philosophy of *Patanjali*,—

"Austerity, the repetition of the holy formula consisting of the Lord's Names—religious culture—the study of the Vedas and the adoration of the Lord with a desireless, concentrated mind are comprised in the union by rites."

Those three divisions of the union by rites have been mentioned in the famous philosophy of *Patanjali*. One should resort to it before he has recourse to the other forms of union. This will help him very much in reaching union with God. Rites are associated with the practice of all forms of union. That is why the union of rites is related to all of them. What is the union of rites is verily the union of action.

According to Lord *SriKrishna*, the union of action is superior to the renunciation of action. That is why He said to the great-souled Arjuna,—

"'Renunciation and yoga by action both lead to the highest bliss; of the two, yoga by action is verily better than renunciation of action.'"

Gita, Fifth discourse, 2nd verse.

CHAPTER XXII

Union by action occupies, according to many authorities on union, a lofty position, because it lends much aid to one's resort to the other forms of union. The attainment of perfection in the practice of this union begets indifference to the fruits of action. He, who is indifferent to the fruits of action, is not regarded as a doer of action, although he performs it. According to Lord *Sri-Krishna*,—

"'He that performeth such action as is duty, independently of the fruit of action, he is an ascetic, he is a yogi, not he that is without fire, and without rites.'"

Gita, Sixth discoure, 1st verse.

He, who performs actions as duties without desire for the fruits and without attachment, can be called a sannyāsi and yogi, although he is a performer of actions. The worker, who cherishes desire for the fruits,

who is not unattached to them, is neither a sannyāsi nor a yogi.

Union by action alone serves as a staircase in one's ascent to the divine mansion of supreme wisdom. When one is bent upon having a vision of the Goddess of Devotion who wanders about in that mansion and who is the Darling of *Krishna*, the union of action becomes verily the means thereto. According to Lord *SriKrishna*,—

"'For a sage who is seeking yoga, action is called the means; for the same sage when he is enthroned in yoga, serenity is called the means.'"

Gita, Sixth discourse, 3rd verse.

Union by action is required in one's ascent to any form of yoga. When he has ascended it, he does not need that union. One has to resort to it, when one practises devotional union. When one becomes perfected in all the practices of devotional union, he no more requires union by action. All the practices pertaining to devotional union

are but the different forms of the union of action.

According to many authorities on devotion, one has to make efforts for attaining it by the union of action. In the opinion of the great-souled, supreme devotee, Rāmānanda Roy, who was firmly attached to *Krishna*, devotion to *Vishnu* can be derived from the observance of one's own religious rites. That is why it has been written in *SreeChaitanyacharitāmrita*,—

'The Lord (*Chaitanya Deva*) enjoins, "Recite the verse determining the rites to be performed." The Roy says, "The observance of one's religious rites begets devotion towards *Vishnu*."'

He, who bears attachment towards his own Religion, cannot, according to many scriptures, be called a non-devotee of the Lord. In ancient times, many a noble soul sacrificed even his life for the preservation of his Religion. Attachment to one's own Religion cannot be had, unless devotion to

the Lord be connected with it. An inclination to sacrifice one's life for the up-keep of his Religion may be awakened in him by the devotional attachment to his own Religion. That mighty inclination may cause him to give up his life even. The well-known *Vishnupurāna* says,—

"*Vishnu*, the Supreme Spirit, is worshipped by a man observing the religious rites enjoined by his order of caste ; there is no other means to please Him except it."

If the devotional rites pertaining to his order of caste be alone resorted to by any man for the worship of *Vishnu*, the Supreme Spirit, they serve verily to please Him. Nothing else except that conduces to His satisfaction. The path, through which one has to proceed to any place, becomes his way to it. Any other path, not worth taking to, does not become the means of his reaching that place. Hence the devotional rites alone belonging to his order of caste, if taken to by him, serve to gratify the Lord.

The scriptures have enjoined for Brahmins, Kshatriyas, Vaisyas and Sudras different rites befitting their respective orders of caste. In *Smriti* and other scriptures, description has been given of no other caste except those.

All the Brahmins, Kshatriyas, Vaisyas and Sudras in the world are not the worshippers of *Vishnu*, the Supreme Spirit alone. Those of them that are the worshippers of *Siva* are *Saivas*. Those of them that are the worshippers of *Sakti* are *Sāktas*. Those of them that are the worshippers of *Vishnu* are *Vaishnavas*. Those of them that are the worshippers of *Ganapati* are *Gānapatyas*. Those of them that are the worshippers of the *Sun* are *Sauras*. Those of them that are the worshippers of the Eternal (*Brahman*) are *Brāhmas*.

Except the above-named adorable Deities, there are other Gods and Goddesses who are specially adored by some of the Brahmins, Kshatriyas, Vaisyas and Sudras. The Lord is both with and without Form. The Lord

has innumerable Forms. Whatever method of worship one may take to, he worships the Lord indeed. Those who worship *Siva*, *Sakti*, *Vishnu*, *Ganapati* and the *Sun* verily worship Him. He also who worships the Formless, Eternal *Brahman* worships the Lord. Lord *SriKrishna* is, according to different scriptures, the Eternal *Brahman* indeed. They hold that He is verily the Eternal *Brahman* with as well as without Form. He has endless Forms; all of them have not been described in the scriptures. One worships Lord *SriKrishna*, no matter what Form of His he resorts to for that purpose. There are various methods of worshipping the Supreme Spirit *Krishna-Vishnu* known as the Lord. If one worships Him with firm faith and devotion by adopting anyone of those methods, that leads to His satisfaction. The devotional rites pertaining to the various orders of caste constitute one of those methods. The Supreme Spirit, *Krishna-Vishnu* is satisfied, if He be worshipped and adored by the adop-

tion thereof. That does not lead to His dissatisfaction. Those rites also constitute, according to the scriptures, a means to the attainment of devotion towards *Vishnu.* In the opinion of the noble soul, Rāmānanda Roy, those rites constitute verily one's religious duty. So, he has said,—

" Devotion towards *Vishnu* is begotten by the observance of one's own religious rites."

CHAPTER XXIII

According to Sānta Deva, supreme devotion cannot be obtained by the observance of one's own religious rites. In his opinion, that may be the cause of one's attainment of habitual devotion (*gauni Bhakti*). But the high-souled Rāmānanda Roy has not said that the observance of those rites begets habitual devotion. He holds, "The observance of one's own religious rites yields devotion towards *Vishnu*." Even Lord *SriKrishna-Chaitanya* has not denied that fact. Moreover, in reply to the noble-souled Rāmānanda Roy's statement, He said, "It is somewhat external, state what is higher than this." At that the great-souled Roy said, "The surrender of actions to *Krishna* is the essence of all practices." According to Nārāyana Swāmi, the surrender of actions to the Lord is effected by devotion. A non-devotee cannot surrender his actions to the Lord ; he does not even feel

inclined to do so. When perfect faith in and reliance upon the Lord are won by a man, he can, then and then only, surrender all his actions as well as the fruits thereof to Him. To achieve this stage requires the observance of practices through the union of action. An extraordinarily great man is he who can surrender all his possessions and actions with the fruits to *Krishna.*

Lord *SriKrishna* said to the high-souled Arjuna,—

"'Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me.'"

Gita, Ninth discourse, 27th verse.

If one can surrender to *Krishna* what he does, if one can surrender to *Krishna* what he eats, if one can surrender to *Krishna* what he makes a sacrificial offering of, if one can surrender to *Krishna* what he gives away in charity, if one can surrender to *Krishna* the

austerity that he practises, he has not to remain shackled in the fruits of actions. When he has not to remain shackled in the fruits of actions, he has not also to reap those fruits. Desireful actions compel one to reap their fruits, whereas desireless actions do not do so. Disinterested performance of actions leads even to the final liberation. That is why *SriKrishna* has said,—

"'Therefore, without attachment constantly perform action which is duty, for by performing action without attachment man verily reacheth the Supreme.'"

Gita, Third discourse, 19th verse.

The individual self is not without attributes and activities. According to many noble souls, one cannot be free from them so long as his animality exists. Ordinary creatures are under the sway of actions; actions are not under their control. They cannot be inactive at pleasure. Lord *SriKrishna* holds,—

"'Nor can anyone, even for an instant, remain really actionless; for helplessly is everyone

driven to action by the qualities (gunas) born of nature (Prakriti).' "

Gita, Third discourse, 5th verse.

In the opinion of *SriKrishna*, it is impossible for a creature to remain inactive, as he cannot spend even a moment without action. He is helplessly driven to perform actions by the attributes of his nature. One does not become inactive so long as the influence of the attributes exists. An ordinary creature cannot surmount that influence. A creature in whom the attribute of inertia exists is indolent. A creature in whom the attribute of activity exists is active. A creature in whom the attribute of purity exists is pure. There are many creatures having the mixed attribute. The nature of a creature, too, is in keeping with the attribute he possesses. Nature is an index of character. So, the character of a creature is in accordance with his nature. All the devotees on Earth are not of kindred nature. They are of different types according to their nature and ten

dencies. The devotee, whose nature and tendency are sluggish, is an indolent devotee; and the actions that he performs cannot but be sluggish. The devotee, whose nature and tendency are active, is an active devotee; and the actions that he performs are indeed active. The devotee, whose nature and tendency are pure, is a pure devotee; and the actions that he performs are verily pure. The devotee, whose nature and tendency possess the mixed attribute, is a devotee endowed with the same; and the actions that he performs are characterised by this attribute. Hence it can be said that nature is in accordance with an attribute—character is in accordance with an attribute—a tendency is in accordance with an attribute and an action is in accordance with an attribute. An indolent devotee does sluggish actions. An active devotee does active actions. A pure devotee does pure actions and a devotee, possessing the mixed attribute, does actions full of the same.

Efforts for obtaining the Lord cannot be

practised without action. All sorts of efforts are actuated by action and, as such, are prompted by the attributes. Actions cannot prevail without having recourse to the attributes. Sluggish, passionate and pure actions are full of the attributes of sluggishness, activity and purity respectively, whereas actions of the mixed attribute abound in the same. According to the different scriptures, the attributes are born of nature. Nature is indeed the mother of all of them. The scriptures hold that nature is not of one kind. The famous Srimadvagabadgita treats of Higher Nature and lower nature. Mention has been made of the eightfold division of lower nature in it. The words of the Lord in the aforesaid Gita run thus,—

"'Earth, water, fire, air, ether, Mind and Reason (Buddhi) also and Egoism (Ahankāra),—these are the eightfold division of My nature (Prakriti).'"

Seventh discourse, 4th verse.

According to many of the learned circle

lower nature is indeed inert nature, while Higher Nature is Living Nature. Lord *Sri-Krishna* said to the great-souled Arjuna about Higher Nature thus,—

"'This the inferior. Know My other nature (Prakriti), the higher, the life-element, O mighty-armed, by which the universe is upheld.'"

Gita, Seventh discourse, 5th verse.

Lord *SriKrishna* has characterized Higher Nature as life-element. In His opinion, the same Higher Nature is upholding the Universe. She is the Refuge of the Universe. She is verily the Mother of the Universe known as *Jagadambā*. Swāmi Premānanda maintains that Srimadvagabadgita and other scriptures have described the same Higher Nature as 'the Source,' 'the Great Eternal,' 'the Eternal' and 'the Supreme Source.' In the fourteenth discourse of Srimadvagabadgita, She has been described in the following way,—

"'My womb is the great Eternal; in that I place the germ ; thence cometh the birth of all

beings, O Bhārata. (3)

In whatsoever wombs mortals are produced, O Kaunteya, the great Eternal is their womb, I their generating father.'" (4)

Gita, Fourteenth discourse.

All beings have evolved from the Great Eternal known as the *Higher Nature* and Lord *SriKrishna.* According to many authorities, *Brahmā* and others also evolved from them. *SriKrishna* is the Father and the *Higher Nature* the Mother of the Universe. The *Brahmavaivartta Purāna* also corroborates that statement by saying that *SriKrishna* and *SriRādhicā* are the Father and the Mother of the Universe. That is why "And Rādhicā is the Mother of the Universe" has been written in the same Purāna. According to the *Brahmavaivartta Purāna,* She, being the Mother of the Universe, begot it. From a dictionary we know that 'mother' means 'one who begets.' So, She, who is the Mother of the Universe, is indeed one who begot it. Thus, indeed Rādhicā the Higher Nature, is

the Mother of the Universe. She is the Higher Nature ; *SriKrishna* is the Supreme Spirit. They both have endless manifestations. The well-known poet, Nabin Chandra Sen Esqr. holds,—

"The essence of the *Sānkhya* philosophy lies in the statement that the Supreme Spirit is One and that He is at play with numberless *Prakritis*."

CHAPTER XXIV

According to many, Spirit (*Purusha*) and Nature (*Prakriti*) are both Beginningless. Srimadvagabadgita says,—

"'Know thou that Matter (*Prakriti*) and Spirit (*Purusha*) are both without beginning; and know thou also that modifications and qualities are all Matter-born.'"

Thirteenth discourse, 19th verse.

Many scriptures call God alone the *Purusha* and Goddess alone the *Prakriti*. Modifications and other things of a kindred type have not even the slightest connection with the Higher Nature of God. They are related to His lower nature. Some scriptures speak of an individual also as a *purusha*. In some scriptures, the *prakriti* of that *purusha* has been described as the nature also. What is the individual nature is not unchangeable. Such nature only is known as the cause in the matter of the generation of causes and

effects. So, according to Srimadvagabadgita,—" 'Matter is called the cause of the generation of causes and effects.' "

A *purusha* having animality is not the cause in the generation of causes and effects. He is the cause in the enjoyment of pleasure and the suffering of pain. That is why Srimadvagabadgita holds,—

" 'Spirit is called the cause of the enjoyment of pleasure and pain.' "

A *purusha* having animality has to enjoy and suffer pleasure, pain and other things. The *Purusha* free from animality has not to do so. He is indeed the Lord—He is known by the name, *SriKrishna*. He is at play with numberless *Prakritis*. Is there any thing with which the all-permeating, Supreme *Purusha* does not sport? His existence is in all things. He sports with all earthly and unearthly things. That Supreme *Purusha*, *SriKrishna*, sports in our heart—He is the Lord of the heart—He is the Lord of life—He is the Lord of all. His existence

is also in that bright Sun. From that Sun of schorching rays the radiance of that Supreme *Purusha* reveals itself. It is the beam of *Krishnachandra* that is streaming forth from the exceedingly tender Moon. It is His power of sonority that is in the sky (ether) which remains always dissociated from things. It is His power of perceptibility that exists in the exceedingly gentle breeze—it is His brilliant, burning power that exists in fire. It is His power of sapidity that is in water. It is His five kinds of power that are in the world, namely—the power of sonority, the power of perceptibility, the power of luminosity, the power of sapidity, and the power of fragrance. His are endless powers. The Embodied Powers also are His. The Formless Powers also are His. As He Himself is with and without Form, so many of His Powers also are with and without Forms. According to many scriptures about devotion, He can be obtained by means of unswerving

devotion alone. So, it has been said,—

"'He, the highest Spirit (Purusha), O Pārtha, may be reached by unswerving devotion to Him alone, in whom all beings abide, by whom all This (the universe) is pervaded.'"

Gita, Eigth discourse, 22nd verse.

He, who has been united to *SriKrishna* by unswerving devotion, knows Him to be the Lord, the Supreme *Purusha*, and performs actions only for His sake. Those actions, that he has given up, have been cast off by him only for the satisfaction of *Sri-Krishna.* He can forsake even his own religious duties for the satisfaction of *Krishna.* When one resigns himself to Him, he abandons his vow of continence and celebacy, the stage of worldly life, the stage when one retires from the world and resorts exclusively to divine meditations in forests and the stage of renunciation as well. He, who has resigned himself to Him, has reached the stage of transcending all sorts of religious duties. So, he has no religious duty what-

soever to perform. In this state, he has abandoned his own Religion even. But this abandonment of Religion on his part is rather elevating than degrading, as he has given himself up to Lord *SriKrishna.* Therefore, He said to Arjuna, "'Having seen the Object to be known by wisdom, one should abandon wisdom subsequently.'"

When one knows and sees, by means of wisdom, *SriKrishna*, who is to be known, one no longer requires even wisdom ; so, wisdom also is then renounced. As that renunciation of wisdom is not degrading at all, so the abandonment of all forms of religion by a man who resigns himself to Lord *SriKrishna* can, by no means, be deteriorating. That is why Lord *SriKrishna* said to the great-souled Arjuna,—

"'Abandoning all duties (Dharmas) come unto Me alone for shelter ; sorrow not, I will liberate thee from all sins.'"

Gita, Eighteenth discourse, 66th verse.

Exceedingly fortunate is he whom the

Lord consoles with those soothing words. God has excessive grace towards him.

He alone, who has gained unwavering devotion, has been able to resign himself to the Lord. Not even the slightest sin is in him, as he has attained supreme liberation. The Lord can, out of grace, make even such a man as has not obtained unwavering devotion, resigned to Him. The Lord can, if He pleases, favour even a great sinner and purge him from sin—the Lord can, if He pleases, liberate even the bound man and enable him to resign himself to Him—the Almighty Lord can, if He pleases, make even the impossible possible. What can that Omnipotent Lord not do for the good of His servant, if He wills ? He can, through grace, do every thing for the good of His servant—He can do everything for the sake of His friend. Nothing is impracticable for Him. That is why He consoled Arjuna, who was smitten with sorrow, saying,—

"'Abandoning all duties (Dharmas) come

unto Me alone for shelter, sorrow not, I will liberate thee from all sins.' "

That is why He consoled Arjuna, who was oppressed with sorrow, with those soothing words; He is indeed the Friend of the distressed. It is He who said to the blessed Arjuna,—

" 'Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved.' "

Gita, Ninth discourse, 30th verse.

CHAPTER XXV

The Lord is the Purifier of the fallen. So, even an exceedingly wicked man, if he worships Him with undivided heart, turns out, through His grace, to be a righteous one—even a villain like him changes, by His mercy, into a devotee. Unflinching devotion has close relation with unwavering, whole-hearted worship.

As an illiterate man, when he achieves learning, no longer remains unlettered, so also a villain of the deepest dye, if he attains unflinching devotion through unwavering emotions, no longer remains a wicked man—no longer remains a non-devotee. He becomes a devotee by worshipping the Lord unswervingly. It is unwavering, whole-hearted worship that renders an individual righteous. That turns even a sinner into a holy man and a non-devotee into a devotee. Some are under the impres

sion that a man, if sprung from a low descent, is not entitled to devotion and does not reach the supreme goal; but the Lord Himself said to Arjuna,—

"'They who take refuge with Me, O Pārtha, though of the womb of sin, women, Vaishyas, even Shudras, they also tread the highest path. (32)

How much rather then holy Brāhmanas and devoted royal saints; having obtained this transient joyless world, worship thou Me.'" (33)

Gita, Ninth discourse.

Perpetual bliss does not exist on Earth. One has often to suffer from grief and sorrow here. Those persons, with whom he becomes connected here, are not eternal. So, the relation, that he has with those persons, is not indeed perpetual. If anyone can establish with the Lord alone such relation as is ingrained in the feelings of devotion and love, it does not perish. As the devotion-tinged relation with the Lord is

perpetual, one should worship and meditate on Him unswervingly with unflinching devotion. As the love-tinged relation with the Lord is perpetual, a fortunate man, in whom love towards the Lord has sprung, becomes blessed.

One can become sheltered by the Lord, if he obtains unswerving devotion. A man, even if he be born in a very low family, can be sheltered by the Lord by attaining that devotion. Even persons of very low descent, unlettered women, the Vaishyas who are intent on cultivation, trade &c., and the Shudras, if they obtain His shelter, reach the supreme goal like the virtuous Brahmins and the great-souled, royal sages who have been refuged in the Lord. According to the Ninth discourse of Srimadvagabadgita, that does not become otherwise. The same state divine is indeed reached by a man of low descent, if he obtains divine wisdom. Sānta Deva holds that the same state as the friend of the Lord, when he is sheltered by

Him, reaches, is got to by another man also, when he obtains His shelter. That becomes so, as the Lord is never partial. He could not have been so very just, had He not been impartial.

He alone, who has been able to take refuge with the Lord through the union of devotion, has been able to resign himself to Him. The great man, who has accomplished devotional union, who has become refuged in and resigned to the Lord, is not anxious for reaching even the supreme goal. He delights in whatever state he may reach by the will of the Lord ; he rejoices at whatever the Lord decrees for him. Some are under the impression that one cannot become refuged in Him, unless he wins perfection in the practice of devotional union. They are of opinion that one cannot surrender himself to the Lord, unless he becomes refuged in Him. But one has not to wait for the attainment of perfection in the practice of devotional union, if the Lord, of His own accord, favours him

with His shelter or if the Lord Himself, out of mercy, makes him resigned to Him. Without even practising devotional union, he may obtain perfection regarding it by the grace of the Lord. If anybody can, by the mercy of the Lord, become refuged in and resigned to Him, he lacks in no aspect of perfection as regards devotional union. The attainment of a tree of excellent fruits leads to the attainment of excellent fruits also. When the Supreme Tree named the Lord is obtained by anybody, all the fruits also of the same are won by him. He alone is the Supreme Object worth striving for. When this Object is reached, one obtains supreme perfection ; he then no more requires the observance of devotional practices. Devotional practices are needed for the attainment of that Object. Those practices cease, when He is obtained. To a practitioner (*sādhaka*), the Lord is the only Object worth striving for. Divine wisdom is needed for knowing Him. But supreme devotion and supreme

love are needed for enjoying Him. They become the means indeed of the enjoyment of the Lord.

The attainment of supreme devotion necessitates the resort to habitual devotion. According to Shāndilya, an authority on devotion,—

"By habitual devotion leading to and becoming the cause of supreme devotion, it being the basis of worship."

In the opinion of many authorities on devotion, worship, too, is habitual devotion. As a foundation is requisite in the erection of a house, so the attainment of supreme devotion requires habitual devotion. As one, to become entitled to the union of wisdom, is required to adopt union by action, so even the achievement of supreme devotion necessitates the resort to habitual devotion. Habitual devotion alone can be styled non-supreme devotion.

Some authorities on devotion have determined three kinds of habitual devotion.

Nārada who is an authority on the subject holds,—

"Habitual devotion is divided into three kinds in accordance with the attributes or according as there are three kinds of devotees, namely—the suffering, the knowledge-seekers and the self-interested."

Habitual devotion has been divided into three kinds by the three attributes of purity, activity and indolence or sluggishness respectively. The devotees, who are practitioners, are regarded as pure, active and sluggish according as they possess those attributes.

Nature is the mother of those three attributes, as stated before. That is why Lord *SriKrishna* said to the high-souled Arjuna,—

"'Harmony, Motion, Inertia, such are the qualities, Matter-born ; they bind fast in the body, O great-armed one, the indestructible dweller in the body.'"

Gita, Fourteenth discourse, 5th verse.

It is the attributes that incline and impel

creatures to perform actions. If it were not for the three attributes, creatures would perform no action. The animality of creatures pertains to nature; that is why it abounds with the attributes. If it were not so, it would be free from them. A creature himself and his body are full of the attributes. An individual self, when he has to assume a body, becomes a dweller therein. The Lord also, when He assumes a body, becomes a Dweller in it. Although He assumes a body, He does not become an object of nature. As He does not belong to nature, He is called Immutable. As He does not belong to nature and as He is Immutable, He alone is Unchangeable. If a creature were above nature, he, too, would possess unchangeableness and immutability.

The Self, even when allied to animality, does not become non-self. The Self, when allied to animality, is called the individual self. As gold, when dross is mixed with it, does not change into non-gold, so the Self,

even when allied to animality, changes neither into non-self nor into nature nor into anything belonging to nature.

A creature is bound by the attributes and actions, whereas the Self is not bound by them. The sky inside the room is considered by some as bound by it ; but in fact, the room cannot shut up the sky ; thus the creature cannot hold in bondage the Self that is in him. The creature, being an object of nature, is himself bound but he cannot bind the Self dwelling in him—that is beyond bondage and liberation. Hence the Self is verily above and without the attributes. With the object of knowing the Self, the high-souled Arjuna questioned Lord *Krishna* thus,—

"'What are the marks of him who hath crossed over the three qualities, O Lord ? How acteth he and how doth he go beyond these three qualities ?'"

Gita, Fourteenth discourse, 21st verse.

The Great Lord *Krishna* in reply to that

said,—

"'He, O Pāndava, who hateth not radiance, nor out-going energy, nor even delusion, when present, nor longeth after them, absent; (22)

He who, seated as a neutral, is unshaken by the qualities; who saying, "The qualities revolve," standeth apart immovable, (23)

Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike, the same to loved and unloved, firm, the same in censure and in praise, (24)

The same in honour and ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the qualities.'" (25)

Gita, Fourteenth discourse.

By Self-knowledge, the Self-knowing man knows himself to be above the attributes. An unflinching devotee of the Lord also is above the attributes. As one can cross over the attributes with the aid of Self-knowledge, so he can go beyond them by means of un-

flinching, devotional service as well. It is for this reason that the Blessed Lord *Krishna* said to the great-souled Arjuna,—

"'And he who serveth Me exclusively by the yoga of devotion, he, crossing beyond the qualities, is fit to become the Eternal.'"

Gita, Fourteenth discourse, 26th verse.

Being the Eternal Himself, the Great Lord *SriKrishna* said to the high-souled Arjuna,—

"'For I am the abode of the Eternal, and of the indestructible nectar of immortality, of immemorial righteousness (Dharma), and of unending bliss.'"

Gita, Fourteenth discourse, 27th verse.

CHAPTER XXVI

Lord *SriKrishna* is indeed the Eternal Religion and Supreme Happiness embodied. Lord *SriKrishna* is verily the Abode of nectar. Lord *SriKrishna* is, no doubt, the Unchangeable Wisdom incarnate and the Eternal *Brahman*. He, who serves Him by means of unflinching, devotional service, is the only devotee who has crossed over the three attributes. No devotee other than those who have transcended the three attributes can serve Him in that way.

The radiance, out-going energy and delusion born of the attributes of purity, activity and sluggishness respectively do not also lead to the pain or pleasure of one who is above those attributes. He neither finds fault with radiance, out-going energy and delusion even when they are active nor does he yearn for them even when they are not active. He, who is above the

attributes, is ruffled neither by them nor by the actions born of them. He is affected by none of the fruits of those attributes as well. He is balanced in pleasure and pain. He stands as a spectator of all things resulting from the attributes. So, he is, as it were, indifferent. He knows it for certain that the attributes have evolved from nature; he has realized undoubtedly that he has no connection with them. He is possessed of firmness. Being firm, such a man is verily free from fickleness. He is indeed calm and amiable. He looks upon stone and gold, pleasure and pain, the 'loved' and the 'unloved' as equals. When blamed, he does not feel sorry nor does he feel delighted, when praised. To Him censure and praise, respect and insult, the foe and the friend are the same. He has renounced all undertakings. So, he has enthusiasm for nothing. He is not unsound ; he possesses Self.knowledge. He is liberated though alive. As Self-knowledge is related

to liberation during life-time, so supreme devotion also is connected with it. The attributes are not associated with such liberation. They have no connection with Self-knowledge and natural devotion* as well. They are indeed connected with habitual devotion. The attribute of purity is the foremost of all of them. In the fourteenth discourse of Srimadvagabadgita, the attribute of purity has, in the words of the Lord, been described thus,—

" 'Of these Harmony, from its stainlessness, luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one.' " (6)

The attribute of purity (harmony), though nature-born, has stainlessness and radiance. It leads to no harm. It is quite harmless. It is beyond the reach of sorrow.

* We have translated *Mukhyā bhakti* and *Gauni bhakti* as natural devotion and habitual devotion respectively. Natural devotion is nothing but supreme devotion.

Bliss and wisdom are related to it. The attachment to bliss and wisdom is attained by the attribute of purity. Hence it is said that it binds a pure worshipper by the attachment to bliss and wisdom. It does not become the cause of the attachment to unwisdom. Lord *SriKrishna* gave instructions about it to the high-souled Arjuna thus,—

"'Motion, the passion-nature, know thou, is the source of attachment and thirst for life, O Kaunteya, that bindeth the dweller in the body by the attachment to action.'"

Gita, Fourteenth discourse, 7th verse.

Bliss and wisdom are not connected with the attribute of activity. There is neither stainlessness nor radiance in it. It is full of passion. It begets thirst and attachment. It binds the dweller in the body by the attachment to action which is intimately conneted with it. But this sort of attachment has not even the slightest connection with the attribute of purity. So, the pure

worshipper is not bound by the attachment to action. The Blessed Lord *SriKrishna* gave to the high-souled Arjuna instructions as to the attribute of inertia (sluggishness) thus,—

" 'But Inertia, know thou, born of unwisdom, is the deluder of all dwellers in the body; that bindeth by heedlessness, indolence and sloth, O Bhārata.' "

Gita, Fourteenth discourse, 8th verse.

The attribute of inertia is born of unwisdom ; so it leads to delusion. Wisdom is quite out of touch with delusion. It has connection with what is contrary to delusion and illusion. Illusion is related to unwisdom. Sleep emanates from the attribute of inertia that is born of unwisdom. Sloth and lethargy are closely connected with sleep. Lethargy arises out of sloth. It begets disinclination for action. Disinclination for action is also caused by dispassion that is full of divine wisdom. Dispassion, that is tinged with the feeling of devotion, creates aversion for wrong actions only. A devotee,

until he reaches the total absorption of mind that is effected by devotion, retains the inclination for the service and such other actions relating to the Lord. Even in time of the partial absorption of mind, that is also effected by devotion, he has to remain inwardly occupied with the services about the Lord, although all the activities of his body are at a standstill. The devotee, when totally absorbed in the Lord, has all the functions of his mind perfectly restrained and, as such, is not in a position to perform any work whatsoever. Hence both his mental and physical activities are, as it were, completely paralysed. In that condition, inattentiveness to worldly concerns appears in him. If habitual devotion be not connected with the attribute of inertia, it makes one feel sloth even in accomplishing actions about God. If connected with that attribute, it leads to inattentiveness to worldly affairs only ; but it does not make one feel sloth at the time of performing actions relating to

God. It leads to no earthly sleep but to unearthly sleep only. Sleep is of many kinds. The sleep, by the power of which even the remembrance of the Lord is checked, is styled the *deluding sleep*. One, when involved in this sleep, cannot remember the Lord ; a man, when over-whelmed with the *deluding sleep*, can neither think upon nor worship nor see the Lord ; he can have no power to perform any sort of action relating to the Lord. That sleep alone, which has the power to bring about the abandonment of the body, is styled the *great sleep* ; it is called also the *long sleep*. The sleep, which plunges one into union, is styled the *sleep of union*. None of the three attributes are connected with it ; it is above them. It has connection with devotional union. * *Yama* (Restraint), *Niyama* (The obligations), *Āshana* (Posture), *Prānāyāma*

* The words, *Yama*, *Niyama*, *Āshana*, *Prānāyāma*, *Pratyāhāra*, *Dhyāna*, *Dhārana* and *Samādhi* are technical terms ; so they require explanation and have been elaborately dealt with in the notes affixed to the end of the book.

(Regulation of breath), *Pratyāhāra* (Abstraction), *Dhyāna* (contemplation), *Dhāranā* (steadfastness) and *Samādhi* (the absorption of of mind in the Supreme) are also related to devotional union. Two kinds of *Samādhi* have been mentioned. That *Samādhi*, with which volition, renunciation of volition &c., are connected, is indeed called the *partial absorption of mind* due to devotional union; whereas that *Samādhi*, with which volition, renunciation of volition &c., are not connected, is indeed called the *total absorption of mind* due to devotional union. The great-souled Shāndilya holds,—

"The accomplishment of the absorption of mind is indeed effected by habitual devotion."

The above verse of the great-souled Shāndilya points to the fact that habitual devotion also becomes the means of the absorption of mind. A practitioner, when he reaches the stage of being perfectly absorbed in Him, has not to keep up his con-

nection with habitual devotion any more. He can then be called a devotee endowed with unswerving devotion. Unswerving devotion is, however, identical with supreme devotion When a devotee attains this devotion, his mind remains engrossed in nothing else except the Lord. Hence a noble soul like him is indeed called a supreme devotee.

When a supreme devotee like him merges in the Lord through the union of supreme devotion, he becomes one with Him. He then realizes his non-duality and, as such, looks upon no man in this world as a person unconnected with him, because he considers the whole Universe as his own. This is why he is entitled to say, "Then the whole Universe is mine or nothing at all."

Having reached the union of devotion, that devotee is neither bound to nor affected by his body, although he dwells in it. Through the super-human skill of devotional union, he realizes the existence of the

Supreme Self in him. He then becomes non-separate from the Supreme Self, even as a glowing rod of iron becomes non-separate from fire; nay, he attains the consciousness that he is the Supreme Self. But according to *Vedānta* and other scriptures upholding the theory of non-dualism, this sort of consciousness is obtainable also through Self-Knowledge, which is indeed identical with non-dualistic knowledge.

From what has been said above, we understand that supreme devotion, too, is connected with non-dualistic knowledge. The attainment of non-dualistic knowledge effects the realization of non-duality. This realization awakens in one the conviction that "I am indeed the Self-rejoicing or the Self-pleased Being." Nārada, the authority on devotion, holds that this conviction is obtainable through supreme devotion as well. That is why a supreme, Self-pleased devotee is stainless, calm and above nature like a Self-pleased man endowed with non-dualistic

knowledge. Hence the same Self-love, as is effected by the realization of non-duality, is achieved also by a devotee endowed with supreme devotion. That is why non-dualistic knowledge and Self-love are connected with *bhaktiyoga-samādhi* in the same way in which they are connected with *layasidhiyoga.samādhi*

FINIS.

NOTES

Rāsha, 'The great dance—Autumn's beautiful moon had lighted up all the blossoming trees and plants of the charming *Vrindavana*. The pretty *Jamuna* in silvery ripples slowly rolled on; delicious breezes blew over her waves scattering the sweetest fragrance ; the sweet notes of the pipes of the Gopa boys (cowboys) rose higher and higher till all appeared in a sea of blissful cadence. Nature's every beauty and sweetness had gathered round on the green grassy lawns of the ever beautiful land of the Gopas and the Gopinis (the cow-herds and cow-herdesses). All the boys and girls had assembled to join in a great dance, which their beloved friend and leader Krishna had organized to be held in that beautiful moonlit night. It was not the first dance. Often did Krishna organize many such moon-lit *fêtes* in which all the fair girls of *Vrindavana* took the greatest pleasure in joining. They were as much mad after him as the boys. Each and every one of these innumerable pretty girls loved him with all the love that lay in their sweet, little, innocent hearts. They were the personations of innocence and simplicity ; they were but the creatures of the wilds and the forest, they were born in an age when

the world had not been steeped in sin and sensuality. But they knew how to love, and they loved Krishna as only a woman's heart, never touched by world's frivolity, could possibly do.

His biographer (Vishnu Purana, part V., sec. XIII ; slokas 14-19) says :—"Seeing the clear sky, the autumnal moon, the air perfumed with the fragrance of the lilies, the woods maddened with the hummings of the bees, Krishna desired to sport with the cowherd girls. With Ram he began to sing in sweet, low strains and in those beautiful measures that women loved. As soon as they heard his song, they left their homes, and hastened to meet him. A maiden gaily sang to the accompaniment of his song, another listened to his music with all attention. One called him by name, but then shrank in bashfulness ; another bolder and more loving, pressed to his side."

His biographer then goes on :—"Going among them Krishna conciliated some with gentle looks and some with shaking their hands. As each attempted to remain close to his side, the circle of the dance could not be completed. Therefore he took each by the hand, and when their eye-lids were closed by the effects of his touch, he formed the circle. They then began to dance in accompaniment to the songs in which they celebrated in sweet

melody the beauty of the autumnal season, Krishna sang the song of the moon and her gentle rays,—the maidens, however, often chanted his praise. When leading they followed him, when coming back they met him ; whether he went forward or backward, they always followed his foot-steps."

In these dances often did Krishna slip away from his play-mates and maiden companions. Missing him the girls wildly roved about, seeking him from grove to grove. They exclaimed to one another, "See, here are the impressions of Krishna's feet. Some fortunate girl must have gone with him intoxicated in his love, her irregular foot-marks show it. Here did Krishna gather flowers for her from high boughs of trees, for we can see here only the marks of the tips of his toes. Because she felt vanity for his thus adorning her with flowers, Krishna must have left her here and gone away by this way ; for behold, unable to follow his foot-steps as quickly as he went, she has tripped along upon her toes. Being disappointed, she has returned by this way with faltering steps,—her foot-prints indicate it".

Thus did he play and sport with the girls on the green grassy lawns and beautiful shady groves of the *Vrindavan.* Thus did he impart to the simple life of the forest girls a new happiness and joy, a new enjoyment and pleasure, a new beauty

and sublimity,—things they never knew before. By day he tended the kine and played with the boys, at night he held sports in which the girls and the maidens of the Gopa settlement took the most prominent part. He loved them all; his love flowed like the eternal spring of Time. It was the grand manifestation of that love which is super-human, celestial, nay divine.

And they too loved him with a fervour in which they had lost their self-existence. It was that grand divine love in which sensuality had no place,—in which the world's existence disappeared in a deep unfathomable ocean of blissful oblivion.'

Anāhata--According to the Aryan scriptures, there are six mystic centres of energy inside the human body, visible only to the eye of illumination. They are six lotuses of different colours and shapes, namely—*Mūlādhār*, *Shwādhisthān*, *Manipūr*, *Anāhata*, *Bishūdhi*, *Ājnā*—presided over by different Deities. When, by the grace of *SriGuru* (the spiritual Master), the *Kūndalinī Sakti* (Serpent-Power) is awakened from Her sleep, She proceeds upwards with the individual self of the practitioner. The following lines give a detailed account of Her ascent—'*Kūndalinī* or "The Serpent Power" sleeps coiled up in the *Mūlādhāra*, closing with her mouth the entry to the *Skūshūmnā* called the door of *Brahma*

(*Brahmadwāra*). Awakening of this sleeping snake is effected in two ways—

(i) By *Tapas*. Here Tapas refers to the process of *Prānāyām*, which means the regulation of the breath and holding it for stated periods of time. This is also the course advocated by the *Yoga-shastras*.

(ii) By *Mantras*. The pupil is initiated in the chanting of certain Mantras which he has to repeat a fixed number of times at particular hours of the day all the while having before his mind's eye the figure or Mūrti of God connoted by the Mantra he chants. The most important of these Mantras is said to be the *Panchadashi*. When it is thus roused up the *Kundalinī* ascends from (1) *Mulādhār*, where it was sleeping, to the next higher centre called the (2) *Swādhisthān* (own place). Thence with great effort this *Shakti* is carried to the following centres in regular ascending order: (3) *Manipur* (full of rays). (4) *Anāhata* (sound, not emanating from the collision of bodies)—the *Shakti* here is transformed into sound ; (5) *Bishuddhi* (place of purity) —here it becomes a pure *sāttvic* element ; and (6) Ājnā (ā-jnā, a little knowledge).

At this stage the practitioner may be said to have so far been successful in securing a command over this *Shakti*, which now appears to him, though

only for a moment in the form of a sharp flash of lightning.

The passage of the *Kundalinī* from *Mūlādhār* through the above centres of energy upto Ājnā constitutes the first part of the ascent. The disciple who takes to this practice has to undergo a course of *Upāsanā* (contemplation and worship of the prescribed Deity) and *Matrajapa* (chanting of incantation) into which he will be initiated by his *Guru* (Teacher and guide). The six centres of energy above enumerated from *Mūlādhār* to Ājnā joined together by imaginary straight lines from a double-faced triangle—a hexagon, the six-pointed star—which is called the *Shrichakra* in Sanskrit. The *Anāhata* centre (the heart) is the critical point in the course of this ascent, and hence much is found written in the *Āgamas* about this centre.

These centres in the body of man (*Pindānda*) have their correspondence in the cosmic planes, and each of these has its own quality or *Guna*, and a *Presiding Deity*; when the disciple ascends centre by centre, he passes through the corresponding *Lokas* or cosmic planes.

Kundalinī is the grossest form of the *Chit*, the twenty-fourth *Tattva*, which lives in the *Mūlādhār*; later on we shall have to speak of it in detail in our treatment of the second part of the aspirant's

ascent. This *Kundalinī*, as soon as it is awakened, is in the *Kumārī* (girl) stage. On reaching the *Anahata* it attains *Yoshit* stage (womanhood).

Hence the indication that it is the most difficult and important step in the ascent. The next stage is in the *Sahasrāra*, of which we shall speak hereafter, and the *Shakti* in that stage is called *Patibratā* (devoted to husband).

The second part of the ascent of *Kundalinī* consists of only one step ; the *Shakti* should be taken into the *Sahasrāra* from the *Ājnā*, where we left her. The *Sahasrāra* (lit., a thousand-petalled lotus) forms in itself a *Shrichakra*. The description of this place in Sanskrit is too difficult to be rendered satisfactorily into English. In the *Sahasrāra* there is a certain place of lustre known as *Chandra-Loka* (a world of nectar). In this place live in union the *Sat* (*SadāShiva*) and the *Chit*, the twenty-fifth and the twenty-fourth *Tattvas*. The *Chit*, or *Shuddha Vidyā*, is also called *Sadākhjā*, the sixteenth *Kalā* of the moon. These two *Tattvas* are always in union, and this union itself is taken to be the twenty-sixth *Tattva*. It is this union of *Sat* and *Chit* that is the goal of the aspirant. The *Kundalinī* which has been led all the way to the *Sahasrāra* should be merged into this union, this is the end of the aspirant's journey ; he now enjoys beatitude itself (Parmānanda).

But this *Kundalinī* does not stay in the *Sahasrāra* for a long time. It always tends to return, and does return to its original position. This process should again and again be repeated by the aspirant several times until the *Shakti* makes a permanent stay with her *Pati* (husdand), namely—*SadāShiva* or until the union of *SadāShiva* and *Chit* is complete and becomes *Patibratā*, as already mentioned. The aspirant is then a *Jibanmukta* or pure *Sattva*. He is not conscious of this material limitation of the soul. He is all joy, and is the *Eternal* itself.'

'Yama or Restraint—includes abstinence from slaughter, falsehood, theft, incontinence and avarice.

Niyama or The obligations—are purification, contentment, penance, study, and devotion to the Lord.

Āshana or Posture—(is that which is) firm and pleasant. There are 84 postures prescribed by *Vasistha*, *Jājna Valkya* and other ancient sages.

Prānāyāma—On its (of the posture) being accomplished, the regulation of breath, (which is) interruption in the flow of inspiration and expiration. The "interruption" (*Vichchheda*) or stoppage of the two-fold "flow" (gati) or current in places outside and inside produced by means of expelling or filling of the breath is called *Prānāyāma* or regulation of breath.

Pratyāhāra or Abstraction—is the assumption by the senses of the the original nature of the thinking principle, from want of application to their respective objects. That by which the senses are abstracted, or from a feeling of opposition withdrawn from their respective objects, is Abstraction.

Dhāranā or steadfastness—is the confinement of the thinking principle to one place. The *Pātanjal Bhāsya* defines "Dhāranā to be the fixation of the function of the thinking principle on the navel-wheel or on the lotus of the heart, or on the light in the head, or on the tip of the nose, or on the point of the tongue, or on such other place, or on some external object."

Dhyāna or contemplation—is unison there (i. e., in that place where the thinking principle is confined) of the understanding. Whatever unison is obtained through the instrumentality of avoiding outward modifications, and what knowledge constantly arises through dependence on that on which steadfastness is reposed, is called contemplation (*dhyāna*).

Samādhi or meditation — when that (contemplation), existing as if without its own identity, enlightens solely on one object, it is meditation. The *Pātanjal Bhāsya* defines "*Samādhi* to be that in which contemplation so realizes the form of the object contemplated as to make its own identity, as

it were, void from the prevalence of the nature of the contemplated object."

Samādhi is only a more advanced state of contemplation than *Dhyāna*. In the latter the ideas of other objects besides the one contemplated are subdued and kept down, but not entirely suppressed; but in the former it is so complete that not only extraneous ideas are suppressed, but even the distinction between the thinking and the thought are lost, so that the former, as it were, merges into the latter and nothing but thought remains. Such being the case, the body ceases to be influenced by external stimuli, and a state of catalepsy or trance is produced.'

ABOUT THE BOOK

Mr. S. Radhakrishnan, *King George V Professor of Philosophy and President*, *Council of Post-Graduate teaching in Arts, Calcutta University* :—"I have read considerable parts of the MS. of this volume with great interest and found that the work was the result not merely of book learning but of life and realisation. It is likely to be of great service to those who take an interest in the living religion of a considerable portion of humanity. The book is a sign that the great tradition of rationalised *bhakti* has still its votaries and we have among us men who do not confuse *bhakti* with mere emotionalism. Such works as the present one will help to keep alive this very noble school of thought and devotion."

Dr. George Howells, *Principal, Serampore College:*—"I have read with much *interest and profit* "The Philosophy of Union by

devotion," a work by a modern Hindu mystic, having as its object the attainment of spiritual perfection through the path of stainless mystic devotion to the Supreme Lover of the Soul, the Eternal Krishna. Throughout the book there is a mystic passion for absorption in the Divine that has much in common with the Christian mystic writers of the West. The individual Soul is thought of as Rādhā, the bride of the Supreme Lord, SriKrishna. Indeed the book may be regarded as a modern Hindu commentary on the Song of Solomon spiritualized. The practical mind of the West does not ordinarily run in such luxuriant channels of mystic fervour, but religion, whether Eastern or Western, without a mystic vent is very apt to degenerate into a pale morality or a formal ritualism. The heart of Hinduism, on its mystic side, is very near to the heart of Christianity in its yearning after absorption in the love of God, and any Christianity that is to appeal to India must find adequate expression in

suitable mystic terms. *I advise christian missionaries who are anxious to understand mystical Hinduism at its best to read, mark, learn and inwardly digest 'The Philosophy of Union by devotion'.* The book is well-printed and *the English style is clear and good*".

Mr. Krishna Chandra Bhattacharya M.A. P.R.S., *formerly Professor of Philosophy, Bethune College, Calcutta and at present, Principal, Hooghly college*:—"This edifying discourse on the philosophy of *bhakti-yoga* is mainly written from the *Vaishnava* standpoint but is remarkably catholic in its outlook. It assigns to other religious disciplines including that of *Sankarite Vedanta* a due place in the *Bhakti-religion* and brings out the complexities of devotional feeling with great penetration and personal insight. * * *"

Rai Khagendranath Mitter Bahadur, M.A., *formerly Professor of Philosophy, Presi-*

dency College, Calcutta and at present, Inspector of Schools, Burdwan Division, Bengal :—'* * * In India the Sanyasis have been the greatest teachers from time immemorial and it is a matter of some gratification to find that a Sanyasi could snatch a few precious moments from his Sādhanam to write a treatise on devotion or Bhakti. Much that the book contains will be found to be highly technical and abstruse, but the impression is gradually borne upon the reader as he peruses these pages that all this is the outcome of *intensive meditation* and *rare realisation.* Those who are given to this mode of thinking will, I dare say, find the book very *stimulating* and *thought-provoking.*"

Mr. S. N. Dasgupta, M.A., Ph.D. (Cal. and Cantab), *Senior Professor of Philosophy, Presidency College, Calcutta* :—"I have read some parts of "The Philosophy of Union by devotion" with great interest. It is a well-arranged treatise on the psychology

and the religion of *Bhakti* and I am sure that those who are religiously minded will find it very enjoyable and instructive. It discusses the claim of *Bhakti* very successfully."

Mr. K. C. Mukherjea :—"I have read with great pleasure "The Philosophy of Union by Devotion" which is a translation of a Bengali work by the late Yogacharya SriSrimat Abadhut Jnanananda Deva. The discussion throughout is highly stimulating. * * *"

Rao Bahadur L. K. Anantha Krishna Iyer, *Lecturer, Calcutta University* :—

"The Philosophy of Union by Devotion :—

The volume deals with a clear exposition of *Bhakti-Marga* which is the path of devotion to God to bring release from transmigration as effectively as Philosophical knowledge on the self-less performance of ordained duties. The whole-hearted devotion has found its expression in the worship

of various Deities by various Hindu sects, and the means of attainments are found in the lucid treatment of the book.

The book is a valuable publication and readers can find much that is very valuable and useful".

Dr. B. M. Barua, M.A., D. Lit (London), *Professor, Calcutta University*:—"I have read "The Philosophy of Union by Devotion" with a keen personal interest. The History of Indian religions can be conceived as consisting broadly of two periods of development, the earlier of which, so far as the literary evidence goes, is characterised by the predominance of the idea and principle of faith (*Sraddhā*) and the later by the predominance of the idea and principle of devotion (*Bhakti*). The entire course of Indian humanity and spirituality can, indeed, be visualized in the perspective of faith and devotion. As a matter of fact, the element of faith is the first factor in all phases of Indian religions, the difference lying in the fact that while in

Sraddhā-Yoga, faith as an expression of determinate will is a co-efficient of knowledge (*Jnāna*), in *Bhakti-Yoga*, faith as an expression of the feeling of admiration is a co-efficient of supreme devotion (*Bhakti*).

"The Philosophpy of Union by Devotion" is a modern Hindu-work on the perfection of human personality by a mystical union, better to say, communion with God, carrying with it the idea of ultimate self-surrender and self-effacement. The work is to be judged not as an original treatise but only as a tentative English rendering of the "Bhakti-Yoga Darsan," a remarkable Bengali exposition of the religious experiences of Srimat Jnānānanda Abadhut, the Guru of the author. The translation attempted by the author is intended to reproduce only his Master's voice.

On reading through both the original and the translation, I have an abiding impression that the work *is not to be judged as an ordinary book;* to do justice to it, one must

welcome it as a book of spontaneous expressions of a *God-loving pure soul, itself divine and eternal*, condemning none, undervaluing nothing—social morality, ethical principles, claims of intellect, demands of practical reason and the rest, and finding it at peace with itself and its natural and wordly surroundings. *The religious sentiments of Abadhut Jnānānanda sought expressions in a somewhat scholarly mode, which I take to be a clear indication of the fact that Jnānānanda's expriences are a confirmation and not a contradiction of the cherished tradition of the Hindus, spiritual in its essential character.*"